A DISCOURSE
OF
WOMEN,
Shewing
Their IMPERFECTIONS
ALPHABETICALLY.

Newly Tranſlated out of the *French* into *Engliſh.*

One Man amongſt a thouſand have I found, but a WOMAN *amongſt all thoſe have I not found.* Eccleſ. 7. 28.

LONDON,
Printed for *Henry Brome*, at the *Gun* in *Ivy-lane*. M. DC. LXII.

The Epiſtle Dedicatory,

TO

The Engliſh LADIES.

MADAMS,

THIS is intended generally for you, but yet it excludes none. You are the ableſt judges, whether the French ſuit with your nature and ſex in this Diſcourſe: I confeſs it ſo handſome a Manufacture of theirs, that the Tranſlator *looks like a forbidden Trafficker in the Cuſtom of* Women, *and an Interloper in the Merchantry of ſuch Commodities.*

But nevertheleſs the Author is rendred as a Looking-glaſs to our Engliſh Females,

Females, wherein with truer reflexions they may see themselves, and correct those native blemishes, by the exactness of these foreign characters.

French vainly speaks the humor and fashion of your Ladiships, you will therefore take it the kindlier at a second hand, seeing the first sharpness of this discourse is something rebated, as their second Impressions have least of fury.

She that will not see her self herein may court and command adoration, and reciprocate her wishes: while this Mirror shall onely reflect vertue, and make her happy.

Farewel.

The ANATOMY OF VVOMEN;

Deſcribed in Two and Twenty ſeveral *VICES* Alphabetically.

A

The firſt whereof is

AVARICE.

AVARICE, is a Vice ſo deteſtable, that we hardly know how to deſcribe its Uglineſs, by the moſt hideous and deformed Monſters in the World. For though you

ſhould imagine a man whoſe Eyes caſt out Flames of Fire, Two terrible Dragons in lieu of his hands, or flaming Swords inſtead of Teeth; a Mouth gaping like the entrance of a Cave, at which iſſued forth a fountain boyling with Poyſon in place of a Tongue, a Belly as devouring as a burning Furnace, with Wings under his Feet, his face like to the ravening Wolf, and in his hands lighted Torches, yet would not this ſight be ſo terrible and monſtrous as is an unſatiable Miſer. For he is more cruel then a *Tyger*, more inhumane to his kind then the *Panther*, more unſatiable then *Hell*, a greater Enemy to his Parents then the *Viper* or *Serpent*, more unnatural to his iſſue then the *Wolf*, and the cruelleſt Foe to himſelf in the World. Such a Pinch-belly, that he grudgeth himſelf ſuſtenance, like that Wretch reported by St. *Ambroſe*, who eating of an Egge for his meat, uttered theſe words with a ſigh, that he had loſt a Hen; repining therein at his great expence. To which purpoſe *Alciat* in his Emblems, drawing the Picture of a Covetous perſon, repreſents him under the ſhape of an Aſſe,

who

who though loaden with all manner of dainty proviſions, eats nevertheleſſe nothing but *Thiſtles* and *Wild Vines*, and ſuch like, intimating that the Miſer would rather periſh through hunger, and ſave his money, then lay it out in the maintenance of Life.

Now if this miſerable have not pity of himſelf, how ſhall he have compaſſion of another? If he prefer his gold and ſilver to his Life and his Soul, how is it poſſible he ſhould love God and worſhip him in his heart.

Nature ſeemeth in the production of Gold, to have ſomewhat preſaged the miſery of thoſe who ſo inſatiably love it, ordering it ſo that where that mettal growes, neither herb nor plant is to be ſeen, thereby ſignifying the barrenneſſe of covetous minds, and their unfruitfulneſſe in the production of works worthy of Glory and Salvation. And is it not an extreme folly to ſerve and adore that which nature hath put under our feet, nay hid under the earth as being unworthy to be ſeen? yes certainly, inſomuch that we need not wonder if the Apoſtle calls Covetouſneſſe the root of all evil, nay

Idolatry it ſelf, and that the Scripture termeth unjuſt riches, to be thorns, ſtealers away of the heart of man, ſnares, Nets, Fetters of the Divel. *They who will be rich fall into the Temptation and Snare of the Devil.* To this purpoſe a certain Chriſtian Poet deploring the miſery of theſe wretched ſlaves, hath moſt elegantly thus expreſt it.

1 Tim. 6.

For man with him nothing
into the World did bring,
And when he ſhall return,
as much ſhall be in's Urn;
Then all his Greatneſs loſt,
his Dreſſe, his Goods, his Coſt,
Death makes him for to paſs,
naked as firſt he was;
What rage then ſo unkind,
thus to tranſport thy mind?
And what misfortune can,
ſo blind thee wretched man?
Why doſt thou ſo affect,
thoſe things which thee neglect?
Which you may not carry,
nor yet for them tarry;
Leave this fond love, and ſpare
your hopes for happier care;

That

That which you keep ſo ſure,
cannot thee keep ſecure;
Let not thy boſome warm,
the Snake will do thee harm;
Then do thy Idol break,
And thy falſe friend forſake;
Which when our danger's moſt
deſerts and quits its poſt;
And Traytour like draws back,
when we it chiefly lack.

To this purpoſe it was, that the Primitive Chriſtians laid the value and price of their Goods, Lands and poſſeſſions, at the Feet of the Apoſtles: for as St. *Jerome* obſerves, it is to ſhew that the true Chriſtian not ſetting his heart upon the goods of the Earth, ought to trample under foot, all Avarice and immoderate concupiſcence of corruptible riches: From whence it follows that thoſe who embrace and purſue them, preferring them to their Salvation are odious and deteſtable.

Many of both Sexes of Mankind, have been ſufficiently defamed therefore, but moſt eſpecially the Female, and of a certain the inclination of Women is ſo

ſtrongly ſwayed to the coveting of riches, and greedineſs of wealth, that we may eaſily believe them to be the moſt avariciouſeſt creatures in the World.

The ſacred Scripture ſetting down her imperfections omittingnot amidſt her noble Epithets and royal qualities to inſert the other, calleth her a filthy Swine in reference to her Turpitudes. *As a Jewel of Gold in a Swines Snout, ſo is a fair woman without diſcretion:* a Dunghil for her Naſtineſs and Filthyneſs, *a whoriſh woman ſhall be trodden down as the Dung in the Street:* a Wind for her levity, *he that holds her as if he held the wind:* a Scorpion for her miſchievouſneſſe, *he that keeps a lewd woman, is as he that cheriſheth a Scorpion:* a Dragon for her cruelties, *it is better to dwell with a Lyon and a Dragon, then to cohabit with a naughty woman:* A ſnare of the Fowler for her diſſimulations and deceits, I have found a woman more bitter then death as the ſnare of the Fowler: and laſtly a *Bear* for her proclivity and propenſity of her nature to Avarice.

Prov. 11.

Eccleſ. 9.

Eccleſ. 25

Furthermore they are unfit to give Counſel, *the advice of women is invalid*

faith

ſaith *Ariſtotle*; incapable to govern Cities, to mediate peace and concord, to be couragious, or to attain to the perfection of Arts and Sciences, the only true ſuſtainers of Life.

It is therefore no wonder if through fear of falling into want, Covetouſneſs pricks them forward upon all adventures and means to live, thereby to maintain the Luſts of their ambition: and to the end that it be not ſuppoſed that I will except many, the ſacred Scripture exempts but one which is the Bleſſed Virgin *Mary* according to the ſenſe of that paſſage in the Canticles, *As the Lilly among the Thorns, ſo is my beloved among the Daughters.* Where the Holy Ghoſt compareth the Bleſſed Virgin to Lillies, and the other Daughters of *Adam* to Thorns; for Lillies being the Emblems of Hope and Affiance, and Thorns of the care of Riches, do evidently ſhew that our bleſſed Lady placed all her hope and confidence in God, affecting Poverty according to the example of her Son, above all things, whereas to other Women nothing is more pleaſurable then Riches, and nothing more regretful then indigence and neceſſity. Cant. 1

Doth not daily experience inform us, that they have more reſpect for a rich *Craſus* and a *Midas* though never ſo ugly and deformed, then of a wiſe *Solon* and *Ariſtotle*, were they the moſt handſom and accompliſht perſons of the age? But for what? doth it not appear to be a moſt manifeſt effect of Covetouſneſſe in a Woman thus to proſtitute her body, her Soul and her Honour and all her Fortunes, yea all her glory which ſhe hopes for in heaven? Although ſhe be a Chriſtian, yet ſo baſe a price, which I dare ſcarce name, a morſel of Bread ſaith the Wiſe man, will make her forſake God and loſe the quiet of her Conſcience.

The Romans rather choſe to advance to the adminiſtration of Government, ſingle perſons then married men, by reaſon that Women being covetous by nature would have more regard to their private profit then the publique good. *lib. obſervat. proficiſſiff. de officio.* Indeed they are ſo noted for taking and receiving, that Antiquity hath it in a Proverb, *The love of a Woman and the ſnearing of a Cur are nothing worth*, but Holdfaſt is all. But if at ſometimes you ſee them libe-

ral

ral, 'tis not to ſeem vertuous but to cheriſh and better entertain their impure pleaſures, making the Idol of their heart, the Slave of their ſenſuality.

So if you would know which of her two Enamorato's a Woman loves beſt, you muſt have an Eye to her Liberality, which being an effect of her love, whatever ſhe receives from the one ſhe will give unto the other her beſt beloved, although ſhe makes countenance and ſeemeth to affect them both in the ſame degree.

This I ſhall leave to the judgement of thoſe, who have paſſed the Pikes, and know better then my ſelf to ſpeak the truth of it, and ſhall only add, that this inſatiable Covetouſneſſe ariſeth from their imprudency of mind, and want of judgement. And we ſee not that the Beaſts are ſo extremely Covetous or extremely prodigal of neceſſaries for the ſuſtentation of life, and therefore if in this the Woman exceeds them, it can be no injury to her, if according to our Alphabetick method we call her,

The

B

The Bottomleſs Abyſſe of Beſtiality.

PLato thanked God for three things, firſt that by Nation he was a *Greek*, not a *Barbarian*; Secondly, that by Birth he was a man not a Beaſt; Thirdly, that by Sex he was not a Woman, but a Man; They are three things which I confeſs far excel the moſt deſirable good of humane Prudence and VViſdome, the natural appetite of the immortal Soul, and a brave courage, becauſe of the imperfections uſually attending the latter, which render them deſpiſed and contemptible. I ſay nothing to the two firſt of *Plato's*, but to his Third of Sex, I affirm that the Female is ſo frail and variable, that as a certain perſon ſaid, it ſeems that Nature hath only framed her more for the perpetuation of mankind,

and

and pleaſure of man, then for any individual perfection in that Sexe.

The *Egyptians* in their Philoſophy (though much miſtaken therein) concerning the original of Women, report that the *Nile* overflowing its banks, and watering the ſeveral heaps of miry-fat-earth embodyed together, the Sun darting his Beams thereupon, engendred by his heat, ſeveral kinds of Beaſts, among which the Woman was firſt, being as it were the Captainneſs of all the reſt: and that for this very reaſon it is, that Women are more imprudent and leſſe capable of diſcretion then men: but this is but a *Barbarian* Fable, for the holy writ teacheth us that God took the Woman out of the ſide of the Man, and that ſhe might be not his Servant, but his dear Companion, created her as ſuſceptible of reaſon as man; but ſhe looſing the rains to her paſſions, gave ſuch credit to the opinion of her being indued only with a ſenſual appetite, that *Plato* doubted whether he ſhould take her out of the predicament of Beaſts, and from the rank of thoſe creatures which are capable of diſcretion. To which purpoſe,

Neptune

Neptune and *Minerva* coming on a time to a diſpute about the impoſition of the name of *Athens*, they made Three Laws and Ordinances againſt Women.

The firſt was that no Child ſhould bear the name of its Mother. The ſecond that no Woman ſhould ſtyle her ſelf an *Athenian* but *Attican*. The Third that ſhe ſhould not ſerve the publick, nor have any charge in the Common-wealth, they wanting Judgement and Wiſdome for the conduct of ſuch Affairs. Daily experience amply inſtructs us, that they will not adviſe in matters of their own concern, their own deſigns and enterpriſes, conceiting themſelves able enough to do all of their own head, and to underſtand all manner of buſineſſe, without any other aſſiſtance then the od opinions of their own whimſical brain. This is evident in Heretical Women, who tranſported with vanity, fancy themſelves able to believe, know and underſtand, without either Maſter or inſtructer, the moſt obſcure and difficult places of Scripture, being indeed carried on with the greateſt folly and Ignorance in the World.

I wonder not therefore that the Holy Ghoſt ſpeaking by the Wiſeman in the 11. of the *Proverbs* uſeth this expreſſion, that a Woman carries in her Noſtrils a Ring of Gold. For a Ring, being the Emblem of ignorance, according to the Philoſophers is not within the verge or region of the Sciences, *for the Circle is refuſed of all Arts:* It may be alſo that the Holy Ghoſt doth alſo further intimate to us, that the Beauty of a fooliſh woman runs the ſame fortune with that of a Swine, for as that baſe creature cannot rout up the ground with his ſnout, without tarniſhing and ſullying the Ring of Gold which he bears therein; ſo Beauty cannot preſerve it ſelf fair and amiable, in a fooliſh and immodeſt Woman. This I diſcover in the ſame words, a Golden ring in the Noſtrils of a Swine is a fooliſh Woman, for this Genitive *ſuis* in the ſingular number comes from the Nominative *Sus* which ſignifies a Swine. Prov. 11.

I could alſo further prove this her exceeding folly, by natural reaſon, for that man being the head of the Woman, and the head being the ſeat of the Brain, by ſo much the more is the man more wiſe,

wiſe, more diſcreet, more judicious in all affairs then the Woman. This I alſo prove by a Proverb: he that commands, ought to be all times better then they that obey. Now ſince the Man by Gods ordinance, ought to have command over his Wife, and the Woman to owe him obedience, we may well conceive that very nature hath given him more ſtrength, more courage, more gravity, more goodneſſe, more judgement, more prudence, more honour and dignity then to the Woman.

See yet further another reaſon of the Sottiſhneſſe and imprudence of Women; as nothing more beſtializeth the Spirit, nor more forcibly dulls the quickneſs and ripeneſſe of the underſtanding, nor which ſo much debaſeth the actions of the faculties and habits of the Soul then intemperance and ſenſuality; ſo alſo there is nothing that more ſubtilizeth the vivacity of the Spirits then Continence and Chaſtity. This was that noble vertue, which elevated *Plato* above the reſt to the contemplation of the Intelligences and metaphyſical ſubſtances, and facilitated to him the perfect knowledge of divine

vine and tranſcendent things. For it is believed, that he never was married, affecting and embracing Chaſtity through the whole courſe of his Life.

Now beyond all controverſie the Woman is more laſcivious and more inſatiable of that impure pleaſure then man, and by conſequent leſſe judicious and leſs capable of reaſon in all her tranſactions; and ſo I proceed to that antecedent, that ſhe rightly deſerves for her incontinence, to be termed Concupiſcence it ſelf.

C

Concupiſcentia Carnis.

Concupiſcence:

Luſt of the Fleſh.

FOr ſhe hath two inſatiable appetites, which the Wiſeman compareth to the two forkets in the Tongue of an Horſe-Leech,

Leech. The Horſe-Leech hath two
Prov. 30. Daughters crying *give*, *give*— by which this little Animal draws and ſucks the blood of men with ſo much greedineſs, that ſhe thereby burſts and dyes. So Woman, with the avidity of her ſenſual deſires, ſucks out the ſubſtance, the health and life of her ſlave without any ſatisfaction; this is evident to thoſe who are verſed in Hiſtory, I ſhall only therefore to thfs purpoſe, produce and cite the example of *Meſſalina*, the Wife of the Emperor *Claudius Cæſar*, who to make oſtentation of her intemperance, went on a time into the publick ſtewes, and there proſtituted her body to all Goers and Comers, waging with the moſt impudent and ſalacious Harlot in *Rome*, that ſhe would endure more men, then ſhe could, and won the wager, having laid with 25. ſeveral Ruffians in one night, and that with ſo much vigour and continuance of Luſt, that as *Juvenal* ſaith, — *Et laſſata viris nondum ſatiata receſſit*; ſhe departed in the morning from the Brothel, wearied, not ſatisfied; and the other who loſt this execrable wager, for her part had been polluted

ted with three and twenty. A moſt manifeſt proof of their incontinency.

But that which encreaſes and adds to the blame of theſe miſerable wretches, is this, that with their appetite after theſe delights and pleaſures, they waſt and conſume in a ſhort time, the Eſtate and Wealth of their Lovers without any compaſſion or commiſeration of their future miſery: being like the Ivy, which faſtning it ſelf to any Tree, embraceth and claſpeth it ſo ſtreight and hard, and draws its moiſture from it ſo greedily, that Nature not being able to repleniſh it with ſap and nouriſhment, it ſoon becomes dry and withered, without juice or vigour.

For theſe unſatiable Women ſtick ſo faſt to the profuſe liberalities of thoſe that Idolize them, that having them once at their diſcretion and management, they will ſo drain and coaks them out of their mony, that ſoon after, thoſe wretched deluded perſons, muſt be compelled to take lewd courſes, either to the High-way, or at beſt to the ſervile and baſe condition of Informers and Catchpoles.

This we ſee in the example of the prodigal Son, who being conſtrained by extreme famine, to betake himſelf to the Trough of the Swine, returned at laſt quite naked to his Fathers Houſe. For theſe covetous Creatures take with both hands, and demand things of their Idolaters with ſuch importunity, of thoſe eſpecially who they know have ſufficient to anſwer it, that no ſuch dare refuſe them under the fear of, and to avoid, their high diſpleaſure.

Sometimes they demand a jewel, other time ſmaller Trifles as Hoods, Scarfs, Petticoats, nay Pantoffles, nay they will deſcend to provant, bread and wine, and a Diſh or two of Meat, but commonly in ſo great a quantity, that quickly they will be as chargeable as wearifom; & if herein you refuſe them but a tittle, all the ſervices in the World, and all your paſt Obligations on them, are not competent to their fury and diſdain.

There are proofs enough in Hiſtory, and firſt that beautiful *Hynes*, ſo much beloved by *Charles* the ſeventh King of *France*, who valued the alone poſſeſſion of her Love at ſo high a rate, that not only

ſhe

ſhe enriched her poor Parents, but was ſtill ſo furniſhed and ſtored with Gold and ſilver, that ſhe could leave by her laſt Will and Teſtament threeſcore thouſand Crowns, to that place were ſhe was buried.

The Learned *Atheneus* reports another ſtory (more prodigious then this) of *Phryne* the Courteſan, who had got ſo much wealth in Loves Combats, that ſhe offered to the Inhabitants of *Thebes*, money enough to rebuild the Walls of their City, beautified with 100. goodly Gates, provided they would place in the Portals this Inſcription, *Alexander evertit, Phryne amica erexit; Alexander demoliſht them, and Phryne the Courteſan hath reared them: Plutarch* ſpeaking of the ſame Woman ſaith, that ſhe was ſo confidently ſhameleſs, as to offer at the Temple of *Apollo* the Statue of *Venus* all of pure Gold, whereon theſe words were Engraven, *Ex Græcorum intemperantia*, intimating that ſhe had acquired the price of the ſaid Statue by the Luſts and intemperance of the Grecians.

How filthily lewd was this miſerable creature? who can doubt but that ſhe was the very ſink and common-ſhore of all impurity, and the utter ruine of debauched Youth? But not to ſearch further among Hiſtorians, it may without their authority be affirmed, that their concupiſcence and carnal deſires is arrived to ſuch a heighth in this deplorable age, that if thoſe Diamonds, Pearls and Rubies, thoſe chains of gold, bracelets, thoſe rich garments of Satin and Velvit, thoſe gaudy dreſſes and attires, thoſe plumes of Feathers and Fans, which they wear for the ornament of their vanity, were examined, we ſhould find them to be the ruine of entire and great Patrimonies, of well furniſhed Houſes, nay, of private, though gay, Lodgings and Chambers: So true it is, that ſo fleſh'd they are with, and yet ſo immoderate in the purſuit of their obſcene pleaſures, and the goods of fortune; for which reaſon we may further term them.

D

Duellum Damnoſum.

A dammagable Dolor or Sorrow.

MAn hath not in all the world a more cruel enemy than Woman, and which more ſenſibly and apparently is hurtful to his life, his honor, and all his fortunes, nor which more maliciouſly oppoſeth all his deſignes.

A French Poet enumerating all the evils and misfortunes, which men have received by and from women, ſeems to impute to heaven its ſending them into the world for their ſcourge and torment in theſe Verſes.

God ſent the Woman unto Man below,
With thouſand ſnares ſpread in her amorous eyes,

Having a box in hand with miſchief fill'd,
All ſeeds of ill, ſuits, diſcords, grief, and care,
Old age and death; ruine was for her dower.
Venus *with thouſand beauties gras'd her front,*
Apollo *did the like unto her ſpeech.*
Vulcan *did forge her heart, and confidence*
Mars *gave: In ſum, the angry heavens ſo*
Diſguis'd her, that man lookt, and lik't, and link't,
And ſo his race undid, (his grace extinct.)

The ſame Poet ſpeaking of the danger of converſing with them, proceeds,

Hear, wandring Mortal, that ſo blindly haſtes
To ſervitude; at leaſt ſee whom you chuſe:
If rich ſhe be, prepare to be a ſlave,
Suffer, and murmur not, be blind and deaf.
If ſhe be proud and ſcornful, ſh'e'l pretend
To general knowledge; thou 'rt a ſot, and art

Too

Too happy in her love; thou muſt not dare
To croſs her will, and her ambitious thoughts.
The Galley-ſlave that ever tugs the Oar,
More happy is than thou with ſuch a whore.
If ſhe be poor, with that you alſo wed
Innumerable diſcommodities,
A charge of children, croſſes, loſſes too;
Contempt will make you hide your face from friends,
Care and neceſſity will break your heart.
So look for all that lies in miſchief's art.
If ſhe be fair, reſolve ne'r to be free
From jealouſie and care. Firſt, do but ſee
And mark your neighbours eye, then every man's.
To think to hinder this, is ſuch a task
As Syſiphus's, *bound to roll the ſtone:*
A perfect beauty ne'r was one man's own.
If ſhe be ugly, then bid love adieu,
Such as her body, ſuch her mind is too.
Your houſe will always be a darkſome Jayle,
The Sun no more will pleaſant on you ſhine.

In brief, by this, gueſs of her froward ways,
She will be troubleſome within three days.

The Poet could not better expreſs the annoyance ſhe is to man. But to come a little nearer the matter, I will add another remarque of a great perſon to this purpoſe; It is hard, ſaith he, to find out a good wife, and ſuitable and agreeable to thoſe conditions which are required in every good mariage. For if ſhe be a young maiden, ſhe is uſually faulted in this, that though probably her firſt love may be fixed on a perſon, and from her diſcretion may afford him the firſt draughts and traicts of that affection; yet ſhe may reſerve enough to gratifie the prerogative of her own inclinations: but if it ſo happen, that the humor of her husband be contrary thereunto, ſhe ſhall carry love in her eyes, and grief in her breaſt; for being united in body, but thus divided in heart. She will ſooner be a wo ſhe ſhould not, than a wife ſhe ſhould be.

If ſhe be ſuper-annuated and old, there is danger, that coming ſo late to the

the ſport, hunger have not made her to break her faſt, in the doing whereof ſhe will not want for devices, by a ſugar'd and fare deportment to her husband; her artifices ſhall broak to her incontinence, and poſſibly after all ſhe may go ſeek the Fruit, where ſhe loſt the Flower.

If ſhe be a Widow, her importunate remembrance of the dead will take place of love; but if ſhe have had children, 'tis extreme covetouſneſs to gather two crops out of one field; but if ſhe have had none, 'tis imprudence to cultivate that Vine which never bore fruit, a Woman being as a Vine in the houſe of her Husband.

If ſhe be rich, the poor man ſhall find her coſtly and proud, her ſpeeches to him ſhall be puniſhments, her actions preparations to his funerals. It is a ſtrange kind of Martyrdom for a man to live in that houſe, which belongs unto his wife.

If ſhe be fair, *Beauty is a vain thing, and favour is deceitful*, as the Wiſe-man ſaith; jealouſie will ſoon rage, that diſeaſe in the head will beget ſuſpition of diſloyalty, and a fear of being made

Knights

Knights * of the Order of the Creſcent, and to wear its Arms.

If ſhe be whoriſh and given to Venery, ſhe will love your purſe better then your mouth, you ſhall be ſure to pay for the pleaſure; ſhe will look you pleaſantly in the face, and pick your pocket. Banqueting and feaſts will be the firſt Eſſay, gifts and preſents the next profuſion in this your Apprentiſhip; ſo thinking you have got the world, you ſhall poſſeſs a woman, who ſhall be the world to all, a common Tenure. And though ſhe may be covetous as to houſekeeping and care of the main, yet will her vanity render her prodigal; and ſhe will ſo compaſs her deſigns with her enticeing and charming ſemblances of extraordinary kindneſs, that the pitiful Cuckold dares not nor cannot deny her, for love is never covetous. Often muſt the Coffers be opened to buy rich apparel, ſilk Gowns, lockets ſet with Jewels, Pendants, &c. the modes and faſhions of the times. To conclude, ſhe will reap ſo clean in her husbands eſtate, that nothing will be left for him to glean for a ſupply to his neceſſities.

For

For the reſt of this Batch, I remit the courteous Reader to that elegant Tranſlation, which the *Seur de Souhait* has made of *Homer*'s Iliads, towards the end of his Book, where he ſhall find I have ſaid nothing here of mine own brain and invention, and that nothing is more abhorred by me than to fain and make lies, thereby to charge and tax the vices of naughty women, in the hurt and evil they do to the other ſex, either by acquaintance or by marriage. What I have further to ſay to this point therefore I ſhall alledge out of approved Authors.

Plutarch in his tract of brotherly love, hath this paſſage, A certain Lacedemonian being reproved by ſome, for that he had married a very little woman, replyed very ſharply thus: You have no reaſon at all to blame me, for it was an act of prudence, of evils to chuſe the leaſt. Another there is to the ſame purpoſe of a Gentleman of Rome, who appearing the day after his marriage in a very penſive and diſconſolate poſture, was demanded by ſome of his familiar friends what thing it was that could afflict

afflict him, having eſpouſed ſuch an extraordinary handſome wife, rich, and nobly deſcended. To whom, ſhewing them a new Shoe which he had put on, he anſwered; As you know not in what place of my foot this Shoe wrings me, although you ſee it well and handſomly made, and to the ſize of my foot; ſo neither can you, nor any body elſe beſide me, know wherein my wife may incommodate and trouble me. For as the Greek Proverb hath it, Ships and Women are never ſo exactly and compleatly framed, as that there is nothing in them to mend.

Plutarch tells another ſtory of a perſon called *Pittacus*, much reverenced for his valour, wiſdom, and juſtice; this man upon a time feaſting ſome of his friends, kindred, and ſtrangers, it happened that his wife fell a railing on him with much fire and fury; which he endeavouring to repreſs, ſhe was ſo outragiouſly impudent, as to over-turn the table and all that was ſet upon it. Whereat when the ſtrangers ſeemed to be much abaſhed and aſhamed, *Pittacus*, to ſhew his conſtancy, contented himſelf

ſelf in ſaying pleaſantly, There is no perſon in the world that wants not ſomething; but for me, I were the moſt happy if it were not for this croſs piece my wife, who ſo afflicts me, that I am well rank'd in the number of the miſerable.

Marcus Aurelius, as renowned a Philoſopher as valiant Emperor, having married to his ſecond wife *Fauſtina* the daughter of *Antoninus Pius*, the moſt unchaſt and ſalacious of her ſex, made this anſwer to ſome diſcourſe concerning it; It is ſix years ſince *Antoninus Pius* gave me his daughter to wife, and the Empire for her dower; but we were both deceived, as much the one as the other, he in adopting me to be his ſon in law, and I in wedding his daughter.

The ſame Emperor having experimented the ſharp points of his wives extreme badneſs, and deſiring that himſelf alone might ſuffer ſuch martyrdom, left this good advertiſement to all men, young and old · Fly lewd women as the plague, for no Viper or Serpent hath ſo much poiſon as a wicked woman hath throughout her body, and particularly in her tongue.

Plutarch

Plutarch accoſts us again, and tells us, That there is nothing more light then a womans unbridled tongue, nothing more picquant or ſtinging than her outrages, more raſh than her audaciouſneſs, more deteſtable than her malice, more dangerous than her fury, more diſſembling than her tears, to which purpoſe they are often called Crocodile tears; for as that cruel Creature weeps over the head of any man it kills, not out of compaſſion, but to ſoften it, to the intent the more eaſily to draw out the brain, which is the dainty bit; ſo naughty women, when they cry in their anger, 'tis not from themſelves, but from rage and deſpite, that they cannot revenge themſelves as they deſire, nor know not how to bring about their wicked purpoſes and deſignes. See we here alſo what is laid in favour of them in this antient Proverb:

A good Lawyer is an ill Neighbour.
A good Soil is an ill Road.
A good Mule is an evil Beaſt.
A good Woman's an ill help.

For

For if you do conſider and obſerve theſe two laſt creatures at a nearer view, you will find ſome contradictory humors in them, as from the influence of the Moon. To which purpoſe, a certain facetious perſon being asked, What God did with the old Moons, ſeeing that Planet ſo oft renewed it ſelf every month, preſently replyed, that he put them into the heads of Women and Mules, which are called by *Rhodig. Selenitudes*, which is to ſay, Lunaticks, for that theſe two ſorts of creatures have always ſome of the Moons inconſtancy, increaſing and waning in their opinions, not onely every month, but almoſt every hour. And to ſay no more of the Mule, it is notorious in the forming of the Woman, that ſhe was to the man a ſpirit of contradiction, for God framed her body out of one of his crooked and croſs ribs, as a preſage, that ſhe ſhould prove wayward and contrary to him in all his actions. It was the witty anſwer of one to thoſe who wondred to ſee the drowned corps of his wife to ſwim above water, My maſters, quoth he, 'tis heaven that preſents this miracle

to

to you, that my wife hath been a thwart to me through all my life, and that againſt the Law of God and of Nature, ſhe has perpetually contraried me in my deſignes.

I ſhall leave this crime to purſue another, and ſhew, that the remedy which is uſed and applied to all other evils, by coercion and reſtraining of their violence, renders them the worſe, putting them into an unquenchible heat and fury. So that one may with good reaſon call them

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E

Exitium Iracundiſſimum.

Envious Rage.

CHoler of it ſelf (to ſpeak properly) is no Vice, but rather an Inſtrument of vertue, for being not an Intention

or

or desire to chastise, punish, or correct all unjust and unbeseeming actions, it is necessary that he who exerciseth justice, must have something of that passion to prove that he abhors such unequity: but when this passion exceeds its limits, and that it Masters reason, raising and conjuring up such furious storms in the Spirit of a man to the precipitation of him into those Designs, which seem fairest and dearest to his beloved revenge, then it becomes a violent rage and the ready road to Madnesse, a foolish passion, which hurries men into unlawful actions, will be judge and party, would have all men to be of the same scandalous intemperance, which yet cannot bar or hinder a sorrowful repentance.

Which gave occasion to *Pythagoras*, to say, That Choler was the beginning of repentance: But that which is more deplorable is this, that it fastens it self so tenaciously to the Soul, that it not only deprives it of reason and judgement, rendering it like a Ship without Rudder, Pilot Sails or Oares, committed to the mercy of the Waves, Winds, Storms, and Tempests; but so changeth the man as to

the outward part of him, that it is a pitiful ſight to ſee and behold them, for it makes their face as red as the Gills or Combe of a Cock, enflames, and fills their Eyes with fury, deafens their ears, makes their mouths foame, their heart pant; diſorders their pulſe, blowes up their veins, ſtammers the Tongue, locks the Teeth together, ſtrains their voyce to hoarſeneſſe, in precipitant and inconſiderate language; in ſhort, it puts the whole body into a fiery Feaver, lamentable to ſee or conſider.

Neverthelеſſe we ſee four ſorts of perſons diverſly enflamed by this paſſion, the one reſemble the Chaffe or Strawe, which ſoon is ſet on fire, and ſoon conſumes it ſelf in the blaze, for their anger paſſeth away as ſuddenly as it comes readily: Others are like the hard Oake or Iron, which is with as much difficulty quenched, as it is difficultly kindled or heated, for they longeſt retain their ſpleen, who are the ſlower to entertain it: others voluntarily thruſt themſelves into this indiſpoſition of mind, and as unvoluntarily depart from it: The laſt are ſeldome ſo troubleſome to themſelves

and

and others, and if it ſo happen, are eaſily appeaſed, the latter ſort of theſe are certainly the beſt.

But if you ask in which of theſe four we rank Women: I anſwer, in the Third, for they provoke and trouble themſelves ſo often, and are appeaſed ſo difficultly, that they might well be conſigned to the Hoſpital of the Incureables. Their Anger properly reſembles the Dog that barks as ſoon as any one knocks at Dore, not knowing whether it be Maſter or Man, a ſtranger or Domeſtick: Her ſenſitive faculties being the quickeſt, the leaſt diſpleaſure you do her, ſets her off the hinges and tranſports her beyond her ſelf, without conſidering what reaſon would do.

Upon this very account of her alterations in this manner the Holy Ghoſt ſaith, by the mouth of the Wiſe man, that the wrath of a Woman is beyond compariſon, for ſhe is ſuch a Furnace and violent Fire, that all the Water in the World cannot quench, eſpecially when this wrath proceeds from ſome hate and rancour which ſhe hath conceived againſt any perſon, for then ſhe lets flye all the

Arrows of her revenge, when like the Divel at Mack, ſhe ſets all her wits at work, particularly againſt him that would not comply with her luſt and deſire and the ſatisfaction of her pleaſure. The proof of this is manifeſt in *Maryzee*, who ſeeing that *Filander* her husband returned not ſo ſoon from his voyage as ſhe wiſhed, and therefore imagining that out of diſdain he refuſed to reviſit her, changed that great affection ſhe had formerly for him into a greater hatred, and not being able to allay her fury, in vengeance, ſhe wreaked it upon three children which ſhe had by him, giving them poyſon in a potion, and took the like alſo her ſelf, chuſing and delighting rather to dye her ſelf and ſee her children do ſo, then to give any the leaſt contentment to him who ſo paſſionately loved her, equally with himſelf.

Antonius Muret in his firſt book, *c.* 12 of various Leſſons, propoſeth examples of certain Women, who ſhewed themſelves implacable towards thoſe who would not condeſcend to their filthy pleaſures.

The firſt of them was the Wife of *Potiphar*,

tiphar, who having not the power to corrupt and debauch *Joseph* by her alluring perswasions, accused him to her Husband, for an attempt of a rape, and although this were an imposture, and an effect of the rage of Love, yet was he imprisoned with Gyves and Manacles on his feet and hands, through the credulity she had begot in her husband.

The second was *Phædra*, who because she could not enjoy the Love of *Hippolitus* her son in law, accused him to her husband to have attempted her honour, and effected so much by her counterfeiting dissembling tricks, that *Hippolitus* was torn and drawn in pieces by wild Horses.

The third was *Antia*, wife to King *Prætus*, whose intreaties not prevailing with Bellerophon to lie with her, she addres's'd her self to the King with a false charge, that he would have polluted his Conjugal and Royal Bed, and thereupon demanded his life; which was taken away afterwards by the stratagem of a Letter, that is since grown into a Proverb.

The fourth was *Philonome*, who being denyed her pleasure by *Tenis* the son

of *Cygnus*, accuſed him to his father to have ſollicited her to uncleanneſs; which the father too vainly believing, commanded him to be encloſed in a cheſt, and thrown into the Sea.

The fifth was *Hippolite*, wife of *Acaſtus*, the King of *Magneſia*, who not gaining the affection of *Peleus* to her wanton ſervices, impeached him to her husband, that he would have violated and corrupted that fidelity ſhe ought him, and ſo cauſed his life to be taken away.

The ſixth was *Hippodamie*, the wife of *Pelops*, who riding abroad made him believe ſhe was extreme thirſty, which cauſed her husband to alight out of his Chariot, with *Myrtillus* the driver. *Pelops* was no ſooner walked off, but ſhe ſollicits her Charioter to lie with her, which he loyally refuſed; and no ſooner returned, but ſhe acquaints him, that *Myrtillus* would have forced her; which he alſo believing, threw the ſaid wretch into the Sea there adjoyning.

The ſeventh was the beautiful mother of *Timaſian* the Egyptian, who failing of her deſigne upon the chaſtity of her

her ſon in law, challeng'd him to his father, not of the intent of adultery with her, but of buggery, a greater wickedneſs; which ſo incenſed the father, that he forced him ſtreightwith into baniſhment.

The eight was *Fauſta* the daughter of *Maximinus*, wife of *Conſtantine* the Great, who was ſo in love with *Criſpus* her ſon in law, which he had by one of his concubines, that ſhe endeavoured by all means to entice him to her bed; but finding him not to be debauched, ſhe changed this ardent love into an irreconcileable hatred, and accuſed him to the Emperor of endeavouring th'diſhonoring of her. Upon which information the Emperor cauſed him to be ſlain; though afterwards underſtanding the falſeneſs of his wife, and the truth of the aforeſaid matter, he doomed her alſo to die, to ſerve as an example to all other women who would thus revenge the refuſal of their baſeneſs and impudicity, out of an inſupportable rage, and unſatisfiable anger and hatred.

I ſhall name no more Hiſtories, but onely in the laſt place ſay, that this choler is more common and more violent

among women than among men; for this paſſion reſiding always in the weaker ſort, which woman is naturally more then man, no marvel if ſhe be ſo extremely ſubject thereunto.

We ſee by experience, that the feebleſt creatures, as Piſmires, Sparrows, and Cats, as alſo Infants and ſick perſons, are always more cholerick and impatient, than thoſe that are ſtrong. For the Naturaliſts obſerve, that the Lion is ſo gentle and clement, that he will not meddle with children, or with women, although he be never ſo hungry, and though he be King for his ſtrength and courage above all other ſalvage beaſts. This, in my opinion, is alſo one of the reaſons, wherefore a woman is ſo perfidious and diſloyal, for anger drowning her ſpirit, and tranſporting of her, unfaithfulneſs ſoon maſters her mind, and then ſhe cares not how often ſhe break her moſt ſerious promiſes, although confirmed by a thouſand proteſtations: Which if I prove, no body will be angry, if I place upon their forehead theſe two words, which agree together in Gender, Caſe, and Number.

F

Falſa Fides.

Falſe Faith.

A Woman is a creature ſo difficult to be known, that the moſt ingenuous ſpirit in the world knows not certainly to define her; ſhe hath about her ſo many cabinets, ſuch back-ſhops, ſo many ſecret holes, ſuch cunning warehouſes, that one knows not wherein to truſt her; now ſhe laughs, preſently ſhe'l cry for the ſame cauſe; now ſhe will, by and by ſhe will not; now ſhe's ſad, ſtreight ſhe's merry; now like a Lamb, preſently like a Satyre. In fine, he is yet to be born that knows not her inſtability and lightneſs, inconſtancy and infidelity.

I ſay, nothing in the world is more perfidious

perfidious and ſhifting than the female ſex, which appears in this, that to accompliſh their deſigns, they will deceive both father and mother, and the beſt of their friends, even him whom they pretend to be the life of their life.

I refer my ſelf to what is recorded in the Book of *Geneſis* of that firſt woman, who knew not how, or would not keep that fidelity ſhe owed to God, for ſix hours, which might have rendred her poſterity happy for ever. Now if this noble and accompliſh'd creature knew not how to be faithful to her Maker, it is no wonder if others, being far leſs perfect, are not the moſt vertuous towards men. But the greateſt misfortune that can befall a man, is, that ſhe not onely glories in her treachery, but provokes and tempts others to the like diſloyalty. Of this there needs no other proof then that ſervant-maid of the High-prieſt Caiaphas, who accoſting and communing with the Prince of the Apoſtles, diſcourſed with him with ſuch artifice, and urged him with ſuch boldneſs that ſhe made him deny his Saviour. Therefore no way is a woman to be

truſted

truſted, eſpecially for her tears, we muſt not be mollifi'd by them; for, as *Cato* ſaith, then is the time wherein they lay their ambuſcadoes.

Dum fœmina plorat, decipere laborat.

Treacherous *Dalilah* is a proof likewiſe of this, for being urgently deſirous to underſtand and get from *Samſon* the meaning of his Riddle, to acquaint therewith his enemies of his happineſs and his fortunes, ſhe wept in his preſence, pretending to be exceedingly troubled; by which diſſimulation and cunning ſhe gained the interpretation, and was the means afterwards of his deſtruction and ruine.

How great the fickleneſs of this creature is, there are ſo manifeſt proofs, that he who denyeth them would attempt Truth it ſelf; this *Cato* ſo well knew, that he did uſe frequently to repent of three things; the firſt, that he ever paſſed a day idly; the ſecond, that he ever went by ſea when he might have gone by land; and the third, that he ever truſted a ſecret to a woman.

Plutarch

Plutarch ſaith in his Opuſcula, that *Auguſtus Ceſar* having declared a ſecret concerning the affairs of his own Eſtate and Empire to his good friend *Fulvius*, he at his return home acquainted his wife with it, who reported it again to *Livia* the wife of *Ceſar*, who being therewith extremely troubled, went forthwith to her husband to give him intelligence of it, and in ſuch ſharp and feeling language repeated the ſtory, that *Auguſtus* was very much incenſed againſt *Fulvius*, who had diſcovered his ſecret: and thereupon the next morning, when he came according to cuſtome to ſalute the Emperor with a, *Salve Ceſar, the gods preſerve thee*; he inſtantly replyed, *The gods make thee wiſer and better adviſed another time.* Which return ſat ſo cloſe to the ſpirit of *Fulvius*, that departing home, he called his wife and ſaid unto her, It is now neceſſary that I die, and by my own hands bereave my ſelf of my life, for that *Ceſar* hath caſt in my teeth that I have not kept ſecrecy of thoſe things which he committed to me. To which ſhe rejoyned, You will do well to do ſo, it being

ing your own fault; for having lived ſo long with me, you could not but know the length of my tongue, and therefore not able to contain this ſecret. But give me leave, ſince I deem my ſelf faulty, to kill my ſelf fi ſt; which ſhe performed in his preſence.

In the ſame place, the ſame Hiſtorian recites another no leſs remarkable, of a certain Roman, who coming home from the Senate, was importun'd by his wife to tell her the concern of thoſe affairs which were tranſacted that day in the Court; and the ſooner to over-perſwade him, ſhe ſeemed not onely to be troubled and diſcontented that her husband ſhould have no more confidence in her, but ſhe alſo fell a weeping, proteſting and ſwearing that ſhe would faithfully conceal it. The *Roman*, who partly knew the temper and humor of his wife, bethought himſelf of a handſome wile, to prove the faithfulneſs of his wife, and thereupon told her, We are much troubled in the Senate upon the relation, the Pontifices and the Augures have aſſured us that they ſaw in the Air, to wit, a Lark armed with a Pike and Corſlet; and

and we are in pain while we know whether this portends the State good or evil: But be you ſure you ſpeak of it to no body. Having thus laid the deſigne, he returned to the Palace; when preſently his wife calling one of her maids, weeping, and wailing, and clapping her hands on her breaſt, and tearing her hair, by theſe lamentations and geſtures invited the wench to enquire of her what ſhe ailed; whereupon ſhe incontinently rehearſed all that her husband had told her, not failing in a title, (adding, as the cuſtom is of all babling perſons or the burden of a ſong) But take heed (ſaith ſhe) you do not diſcover this to any perſon. She had no ſooner done ſpeaking but out went the maid, who ſtreight ſought out, and told it to one of her companions, and ſhe immediately to a Sweetheart of hers, who was come to give her a viſit, and he with the like expedition to others; ſo that in a very ſhort ſpace the news was come to the ears of the Senate, and before the husband of the ſaid Lady could arrive at the Palace, it was full of the news. Being there arrived, a friend of his met him, and demanded

manded of him if he came newly from his houſe; to which he anſwered affirmatively. Then, quoth the other, you know nothing of the news. Of what, ſaith he, Is there any thing hapned ſince? Yes, ſaid the other, for the Senators are to aſſemble to be informed, what the Lark which hath been ſeen in the aire, armed with a Pike and a golden Helmet, doth ſignifie. The Senator ſmiling, went directly into the Senate, to ſatisfie them of this prodigie of the Lark, declaring unto them, that it was a fable he had invented to try his wife; which having done, he went thence home, and repairing to his wife ſaid unto her, You have ſerved me very finely, your unbridled tongue is the cauſe why the ſecret of State is diſcovered, and will alſo be the cauſe of my quitting my houſe and country. But the woman wanted neither wit nor anſwer, for, quoth ſhe, Are there not three hundred Senators that heard it as well as you? and why then muſt you be the Revealer? What three hundred do you mean replyed he? I framed the ſtory to ſee how tacit you could be, to ſerve as

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an evidence of that little truſt which is to be repoſed in women.

Aulus Gellius hath a more pleaſant ſtory than this, of a young boy named *Papyrius*, who coming from the Senate with his father, which was the cuſtome of the Patricii of *Rome*, was ſo importun'd by his mother to relate what had paſſed there, that he was forced, to content her, to feign this tale: Mother, ſaith he, this Queſtion is now before the Senate, Whether it were more profitable for the Common-wealth, that a man ſhould have two wives, or that a woman ſhould have two husbands; this is to be reſolved on to morrow morning. At which his mother was ſo aſtoniſhed and confounded, that ſhe went to her neighbours and ſome other Roman Matrons, and there declared to them what the Senators had propounded; and ſo ſollicited the buſineſs, that the moſt noble and great women of the City came the ſaid morning in a lamentable plight to the Senate, and there moſt earneſtly beſeeched the Fathers that they would decree and ordain, that women ſhould have

two

two husbands, and not contrariwiſe. The Senators being much amazed at this requeſt, and not knowing what ſhould be the cauſe, the Lad roſe up and related what had paſſed betwixt him and his mother; for which he was very highly commended, and a Decree paſt the Senate, that thenceforward no children ſhould be admitted into the Senate with their fathers, ſave *He* alone, in reſpect to his prudence and diſcretion.

I find alſo another ſtory (which deſerves our note) of a certain Abbeſs, who entertaining Pope *John* the 22. then being in *Franee* upon certain occaſions, asked his permiſſion, that Nuns might make Confeſſion one to another, without having recourſe to others than of their own ſex, not judging it neceſſary or fit, that the imperfections which accompany it ſhould be laid open to men. But this holy Father, to rid himſelf handſomely of this requeſt, gave unto her a Box, deſiring her to keep it warily and faithfully untill ſuch time as he could adviſe with the Cardinals, and others of his Council, in a matter of ſo great importance. But according to the manner of

her ſex, who naturally are curious and nice to ſee and know all things, ſhe could not refrain from opening it, to ſee what was within, which ſhe had no ſooner done, but out flew a ſmall Bird, which took wing into the air beyond the poſſibility of her regaining it, which made her extremely penſive. The Pope returning to her Convent, the firſt thing of all he asked for was his Box, which ſhe returning empty, he took occaſion to blame her in good earneſt, and ſaid to her, My friend, I ſee well that you have *no Cellar*, and that the ſecret of Confeſſion would be ill lodged with you, ſince your curioſity knew not how to keep that, which with ſo much engagement of truſt I committed to you; and I well ſee, that it would be a very miſbecoming thing for you, to give to one another the Authority to hear Confeſſions, and to abſolve in caſes of conſcience, which ought ſo faithfully to be concealed, and ſo diligently kept, it being a Sacrilege worthy of the greateſt puniſhment for a Confeſſor to reveal them. Being therefore no better Secretaries than men, you muſt not take it ſtrange

at

at my hands that I cannot allow of your request. The poor Abbeſs being all abaſhed, dared not to reply further, her curioſity giving manifeſt proof of her levity and inconſtancy.

The Father *Delcio* ſaith, that he had read in certain Authors, that a certain woman being pregnant with a little Dæmon, cried out divers nights theſe words, *Light*, *Volatile*, *Fooliſh*, *Inconſtant*, which ſhe reiterated often, being big with the ſame inconſtancy, which was known afterwards when ſhe was delivered of it, it never ceaſing to skip, and gambole, and tumble up and down; which ſhewed, that certainly it was the ſame inconſtancy, by which you may perceive, that Woman is the mother of it.

Deſportes the Poet hath ſeveral quaint Verſes to this purpoſe, perſonating of one who defied the ſex, as follow.

She muſt be handſome, made of chaſtity,
And not too wiſe that ſhall my faith abuſe.
But nothing more's unfaithful, nor ſo full
Of plots and ſtratagems than ſhe thus diſguis'd;

Who day and night talks nought but caution.
Miſchief's her purpoſe, ſhe's of little brain,
And leſſer judgment, which inflates her mind.
To what misfortunes are we thus condemn'd?
She who is honeſteſt would rathor have
A ſingle eye than but a ſingle ſlave.

The ſame Poet again, where he ſearcheth the matter more to the bottom, which follow likewiſe.

O ignorant wiſdom, and diſeaſed reaſon,
Glorious diſhonor, and uncertain ſurely;
Reſt full of labour, pleaſure made of pain,
Dammifying profit, loyal treaſon,
Smiles bath'd with tears, voluntary gaole,
A Sea which to our ruine Syrens breeds,
A ſolid wind, foundation on the ſand,
Winter diſguiſed in the verdant ſpring.
Lightning, whoſe flaſhes wet our bones within,
Without appearance how it entred in!
Diſloyal friendſhip, oath without faith or troth,

Gins,

Gins, fire, ſnares, nets, which thoſe are
blind may lay.
Happy is he himſelf knows to defend;
But who is that? that grace to me God
ſend.
My grief will never have an end.

This brave Poet had reaſon to conclude in this manner; for he is a Phœnix in the world that can warrant himſelf againſt the arrows and diſloyal revenges of women, eſpecially when their minds are poſſeſt with malice, at what time they whet the edge of their tongues againſt the worth of thoſe whom they intend to offend, being either juſtly or imaginarily diſpleaſed, which I will ſhew in this their due Epithite, according to the order of the Alphabet.

G

Garrulum Guttur.

Garrulity of Tongue.

WOmen have ſuch propenſity to talk, that the greateſt puniſhment they can ſuffer, is hindring them from babling; the proof hereof is evident in a certain widow, who ſuing to a Judge on her knees, he no ſooner began to ſpeak, but ſhe as inſtantly replyed, Sir, God has been ſo favourable to me, as to give me many children, but I never had ſo much pain in bringing them into the world as this, cauſed through the impatience of holding my tongue. A manifeſt teſtimony of the grievouſneſs of that puniſhment, being counted by her worſe than child-bearing.

I find out the ſecret of this imperfection in *Geneſis*; for God forming the woman

woman of a Rib, hard and crackling, and the man of earth, importing his indiſpoſition to noiſe, it was a kind of fore-judging, that man by nature ſhould be ſilent and reſerved, and the woman talkative and babling. *Ariſtotle* ſpeaks much to the ſame purpoſe, affirming, That a magnanimous man is neither bauler nor pratler, for that through his prudence, nothing is either new, or rare, or great, or wonderful; and adds further, That it is a certain ſign of a looſe ungovern'd ſpirit, and of a frail and feeble nature.

We ſee alſo with *Plutarch*, that men teach the children of Kings and Princes to ſpeak low, as a diſcipline befitting their courage, and the gravity of ſuch perſonages. *Princeps gravitate vocis monſtrat imperium.* Wiſe men have always held it as a true Maxim, that a talking man is neareſt of kin to a woman, and that therefore he ſhould wear the attire of them. Of this opinion was *Plautus*, who ſaith, That the moſt unalterable and certaineſt moveables of a woman, are her words and unneceſſary clamours. To which purpoſe I remem-

ber one, who thinking to hit the buſineſs, ſaid, That they had two Quivers full of Arrows, the one of Cries, and the other of Tears; but he might have better ſaid, that they were both filled with Clamours, for they have this induſtry, that they can weep without cauſe, and when words are not ſtrong and paſſionate enough, uſe ſighs and tears.

The Prophet *Jeremy* notes it elegantly in theſe terms, *Neque laceat pupilla oculi*, thereby ſignifying, that tears are as expreſſive as words of the mouth. *Juvenal* goeth farther, for he affirms, That women ſurpaſſes in chatting and babling the Grammarians, Rhetoricians, Lawyers, nay, the very vulgar it ſelf: *Cedunt Grammatici vincuntur Rhetores, omnis Turba clamat, nec cauſidicus, nec præco loquitur, altera nec mulier, verborum tanta cadit vis, tot pariter pelves, tot tintinnabula dices pulſari.* But this which adds to their imperfection, is, that they can hardly range or compoſe themſelves to ſilence, for which reaſon we ſay, That to make a woman hold her tongue, there were but two points, ſhewing his fiſts, an ambiguity in the French Tongue, being

Lam. 2.

ing an Harmonying of words in the pronunciation. But however, to let paſs that equivocation, neither points nor reaſon can ſtop their talk, as we may ſee in the wife of that man, who not being able longer to endure her contumelious language, ſhe having among other opprobrious words called him, *Lowſie fellow*, put her down into a well, where by degrees he ſunk her, ſhe ſtill perſiſting in this her raillery: at laſt he duckt her quite over head and ears, when to ſhew the obſtinacy of her ſpirit, and virulency of her mind, being not able to ſpeak, ſhe put her two thumbs above water, making ſign with them of killing of lice, her thumbs being Agent for her tongue.

From this imperfection I remarque two things, the firſt is, That there are few women which are innocent, for being for the moſt part apt to prate, ſeldom are they without ſins, for that too much ſpeech hath always that misfortune attending on it; *In many words there is iniquity.* Prov. 10. The ſecond is, for that very difficulty they obtain ſalvation, and the grace of God, for that their confeſſions are for the moſt part unfruitful, by being not

not entire and perfect. [This is *a la mode Roman.*] The learned *Utinenſis* obſerves, that they are ordinarily defective in three caſes, That they ſeldome or never confeſs, their exceeding vanity in habit, ſuppoſing it due to their ſex; their Luſts either of will or effect, according to the nature of the ſin, or the circumſtances of them; which happens through ſhame or cuſtome: And ſuperfluous diſcourſe and talk, which, as before was ſaid, is ſinful, and for which an account muſt be given to God.

St. *Gregory* in his ſeventh Book of Morals, *cap.* 25. ſaith, That all words are idle when they are ſpoken without juſt neceſſity, or when they are not ſeaſoned with a godly and religious intention: and if God will not ſuffer ſuch to go unpuniſhed, how will he away with perpetual and unbounded talk, the blaſphemies, the detractions, the murmurs, the laſcivious tales and fictions, which are frequent amongſt impudent women.

You may ſee by experience, they will ſcold three weeks an end, and when all comes before the Prieſt, *Non 'eſt vox neque ſenſus*, neither voice nor ſenſe, they

they are as mute as fiſhes. I knew an Hoſteſs, worthy of belief (though ſhe be a woman as the reſt) who proteſted in my company, that ſhe would rather lodge thirty ſoldiers or travellers, than four women together in the ſame chamber, not onely for the trouble of waiting on them, but for the ſtir and noiſe they make, even to the not hearing of themſelves: And that which is worſe, often they fall, *de verbis ad verbera*, from quarrelling to blows, with ſo much rage and fury, that we may juſtly place them in the predicament of a Fury of Hell, called by the Poets an *Erinnys*.

H

Hortis Horrenda.

Hateful Enemy.

I Well know that the Antients, willing to extoll the encomiums and praiſes of

of vertuous women, gave to the Muſes feminine names, as *Calliope*, *Clio*, *Euterpe*, *Thalia*, *Polyhymnia*, *Terpſichore*, *Urania*, and many others; and I as well know, that to diſgrace and impute to the bad, they have loaded them with the names which they have allotted to the Parcæ, the fatal goddeſſes, as *Cletho*, *Lacheſis*, *Atropos*; and ſuch as they give to the infernal Furies, *viz.* *Alecto*, *Megera*, *Tyſiphone*, and *Erynnis*, the laſt whereof being the moſt cruel, the Poets fain to be the Deeſſe of diſcord and malice: To which a woman is very fitly compared, for neither Lion, nor Tiger, nor Dragon, nor Panther, are ſo cruel, ſo fell, ſo barbarous, as ſhe in her malice, whereof both Divine and Prophane Hiſtories have given ſuch certain proofs, that no body but the Partiſans and acceſſors to ſuch cruelties, dare deny them.

The holy Scripture in the firſt place ſheweth us, that *Daniel* was more ſafe among the hungry Lions, than juſt *Naboth* was by the practiſes of *Jezabel*, the wife of King *Ahab*, who, by two falſe Witneſſes, took poſſeſſion of his Vine-

yard,

yard, which, by right of inheritance, belonged to him, and afterwards cauſed him miſerably to be put to death; having alſo butcherly murdered the Prophets of God.

The ſame holy Writ gives us an example of the Prophet *Jonas*, in greater ſecurity in the belly of a Whale, than poor *Samſon* in the arms and embraces of his Concubine *Dalilah*; for this treacherous Shee, knowing his ſtrength to conſiſt in his hair, by her diſſembled kindneſſes and intreats, over-perſwaded him to reſt, and lay his head in her boſome, where ſhe wickedly deſpoiled him, and cut off his hair, and then baſely delivered him, feeble as he was, to the mercileſs fury of his bloody enemies.

We ſee further in the ſame Scripture, St. *John the Baptiſt* in full liberty and freedom in the fields and deſerts, reverenced by Tygers, Lions, Dragons, and other ſalvage beaſts, not receiving the leaſt hurt or dammage from them; when by and by the ſame Saint is perſecuted, oppreſſed, and unjuſtly impriſon'd, at the inſtigation of lewd *Herodias*, who, to add to the full meaſure of her wickedneſs,

neſs, cauſed his head to be cut off; and not therewith ſatisfied, demanded to have it brought before her in a platter in the midſt of a Feaſt: What fury, what paſſion, what rage, what cruelty was this? to conſpire againſt her Confeſſor, to deſign and deviſe the death of her Phyſician, to raiſe, as it were, the world, againſt an innocent perſon; not to reſpect him whom men Believed for the Meſſiah, to tranſgreſs the bounds of honor and modeſty, to ſcandalize holy men, to condemn to the dungeon and irons a perſon ſo renowned and celebrated through the world, and to bring him to death, whom the Son of God had Canonized for the greateſt among men! Certainly this was the horribleſt cruelty ever exerciſed by any woman on Scripture-record.

But if we ſeek further into prophane Hiſtory, we ſhall find more deteſtable examples of this, and which rather require our tears to deplore them, than pen and inck to deſcribe them, and tranſmit them to poſterity; and loe, one of the moſt tragical that ever I met with.

Dion of *Peruſa* reporteth, that *Mark Anthony*

Anthony having cauſed the head of *Cicero*, the wonder of the Roman Orators, and his ſworn enemy, to be brought before him, laid it on a table to feed and glut his eyes with the ſight of it, and having ſo done, bad it be taken away; but his wife, to ſhew the hatred ſhe had conceived againſt this Father of eloquence, taking his head between her hands, ſpit upon the face, belching out a ſtomach full of imprecations and execrable reproaches; and withall having pulled out his tongue, ſhe pierced it through with pins and needles, till ſhe had ſatiated her cruelty.

But yet ſee a more deteſtable ſtory. *Bandel* in his Tragical Hiſtories reports, that a Spaniſh Lady called *Violenta* (her name well ſuiting with her nature) finding her ſelf deceived (by her *Enamorato*, a Cavaliero of the ſame Nation whoſe name was *Diego*) under the pretence of marriage, while he had eſpouſed another, did with her allurements ſo far prevail with him, as to draw him one night to her houſe, pretending ſhe would be at his diſcretion; onely deſired him, that ſhe might have the reſpite awhile for three

or

or four hours to ſleep away that trouble, and the former diſcontent between them; and that in the mean while he would be pleaſed alſo to repoſe himſelf. But no ſooner was poor *Diego* fallen aſleep, but ſhe, aided by her Chamber-maids, ſtrangled him, and not ſatisfi'd therewith, gave him five or ſix ſtabs with a ponyard, as an addition to her revenge; then ſhe pulled out his eyes and his tongue, and having opened his breaſt, ſhe tore his heart out, and afterwards ſo wounded and mutilated his body, that no body could know one part from the other: and for a concluſion, to fulfil her cruelty, ſhe threw him out of her window upon the ſtones below. The paſſengers were amazed and afraid at this pitiful and disfigur'd ſpectacle; but recollecting themſelves, examined this Lady, who confeſſed the crime; whereupon Juſtice appointed a puniſhment worthy of her crime, which was executed in the preſence of the Duke of *Calabria*, ſon of King *Frederick* of *Aragon*.

I will not trouble you with more Hiſtories, onely add, That the Painters in their figuring the Infernal Furies, repreſent

repreſent them with the viſages of women, to ſhew, that nothing better reſembles a Tygreſs than a wicked woman, nay, the devil himſelf cannot be worſe, whom, if the Paintings and Statues ſhew with horns, the women are the ſame in their brooches, metamorphoſing the heads of Men into thoſe of Rams.

If the devil appears in borrowed bodies, to ſeduce the moſt ſtedfaſt; women, they paint, masque, and patch their faces, to attract and entice the ſlaves of their pleaſure. If the devil be the Tempter, women more charming, more ſubtle, more artificial, know as well to tempt men, ſo that they overthrow more than Satan could do himſelf; and if the devil be ſo difficultly diſpoſſeſt of any place, particularly it is out of the head of a woman, as we may ſee by that handſome Ceremony uſed by the Church in Baptiſm, for therein the Prieſt exorciſing the devil, if it be a male child names Satan twenty times, but if it be a female he repeats him thirty times; to intimate that it is more difficult to conjure him out of that ſex. A Poet jeſting on the ſubtlety of women, ſaid, They are

like the picture of St. *Michael* revers'd, that hath the devil at his feet, and women at his head: But letting that pass, I say, That there is so much agreement betwixt those two, as that they will accord in cruelty; see here the verses.

Women and Devils are each others like
One, sinners tempts; th' other, the fond lover:
This, charms our wishes; That, enchants our vows!
This, with paint pleaseth us; That, with appearance:
Both do deceive us with fair seeming hope:
This, pierceth presently; That, keeps its fire.
Devils their hell about them always carry,
And women do the like in some respect:
The one's ill for the live, That, for the dead:
Of the one, the inside pleaseth; That, the out:
One pains the body; t'other grieves the mind:
One for a time doth burn, the other ever.
He that an equal full accord would see,
Must stay till this mad couple wedded be.

To

To ſum up all their cruelty, take this; If the devil be malicious and envious of the ſalvation of mens ſouls, the women are ſo, and more ſollicitouſly of the good and content of thoſe whom they hate; which affords us good reaſon to ſay, That they are the fire of Envy.

I

Invidioſus Ignis.

Ire and Deſpight.

Ovid, that moſt famous Poet, ſaith in his ſecond Book of his Metamorphoſis, that the goddeſs *Pallas* deſiring one day to ſee Envy, ſhe went to the bottom of an obſcure valley, where ſhe kept her reſidence, but not willing to enter into ſo obſcure a place, opened the door with the point of her Javelin, and there eſpied her; which Fiction being moſt elegantly tranſcribed by Mr. *Sandys*, is here inſerted.

Forthwith to Envy's Cave her course she bent,
Furr'd with black filth within a deep descent,
Between two hills, where Phœbus *never shows*
His chearful face, where no wind ever blows;
Replete with sadness and unactive cold,
Devoid of fire, yet still in smak inrol'd.
Whither when as the fear'd in battel came,
She staid before the house (that hateful frame
She might not enter) and the dark door struck
With her bright Lance, which streight in sunder broke:
There saw she Envy lapping Vipers blood,
And feeding on their flesh, her vices food:
And having seen her, turn'd away her eyes.
The Catiff slowly from the ground doth rise,
Her half-devoured Serpents laid aside;
Viewing her form so fair, her arms so bright.
She groan'd and sih't at such a chearful sight, &c.

All

All this is but a Fable, but it handſomely intimates all the deformities of this ſin of Envy, and the wretchedneſs of the Envious.

The Poet feigns, that *Pallas* found her in the form and ſhape of an old woman, to ſhew, that Envy is a vice which hath reigned from the beginning of the world, for it was that which ruin'd *Lucifer*, and made him fall with his complices from heaven, out of an emulation to be equal with God, and from an envy of that felicity which was deſigned for man by the myſtery of the Incarnation; according to St. *Bernard* and divers other Fathers. This was it which fomented that mortal hatred betwixt *Cain* and his brother *Abel*, for ſeeing that his works and his ſacrifices were more acceptable to God than his own, he was ſo diſpleaſed, that he was thereby inſtigated to Man-ſlaughter. This was it that made *Joſeph*'s brethren ſell him to the *Iſhmaelites*; which provoked and exaſperated the Sacred Colledge of the Apoſtles againſt St. *John* and St. *James*, for asking of our Savior the honorable places of his right and left hand in his King-

dom. This is that which brought death into the world, according as the wiſeman ſaith,

Invidiâ diaboli mors intravit in orbem terrarum.

For the devil maligning the happineſs of our firſt parents, preſently reſorted to them in that earthly Paradiſe, and prevailed ſo with his wiles and temptations, that he ſeduced them from the obedience they ought to God; from whence enſued hunger, thirſt, poverty, miſery, and ſickneſs, which ever ſince convey us to our graves.

You ſee then, that not without reaſon Envy appeared to *Minerva* like an old woman; ſhe was alſo pale and wrinckled, to ſhew, that the envious are ordinarily ſad, penſive, and of frowning aſpects, by ſeeing their neighbours proſper in goods, means, greatneſs, offices and riches.

She had in her hand a ſtaff of thorn, with a hook at the end, to ſignifie, that the envious never ceaſe to vex, to carp, and examine, and diſquiet any perſon, either

either of honor, knowledge, or vertue; and if not by evil-ſpeaking, her madneſs will proceed to other means and ways, to render them infamous and ridiculous to the eyes of the whole world.

Her heart was gnawed with Vipers, to intimate, that the envious ſeeing others to proſper, hath in his own breaſt thoſe ſecret pincers which tear it in pieces, and moleſt it perpetually. To which purpoſe St. *Auguſtine* ſaith, That he would rather have Vipers within his body, than Envy within his ſoul; for as Vipers bite away the entrals of their mothers to make their way out of the womb, ſo Envy bites and pricks the mind of ſuch a perſon, that he knows not on which ſide to turn to be at eaſe, and to find any reſt.

She inhabited the bottom of an obſcure Valley, where neither Sun nor Wind could enter; to ſhow, that envy lodgeth always in ſome baſe mind, and that the envious diffiding in their own merit, are always in vexatious diſquiet, till they have tarniſhed and ſullied the honor and repute of any perſon that is eſteemed by the world. But that which

is moſt obſervable in the Fable, is, That *Minerva* ſeeing the uglineſs and deformity of Envy, would not enter into her ſolitude, but onely knock'd at door with the Spear of her Lance, importing, that nothing ſo much pierceth the heart of the envious, as the prudence, wiſdom, and vertue of men of worth, nor that cuts them more to the quick.

In ſum, Envy ſeeing the beauty, excellency, and dignity of *Pallas*, was ready to burſt with deſpite, a further proof of that trouble which vertue cauſeth in the envious; which gave occaſion to *Themiſtocles* to compare them to the Flie *Cantharides*, that as thoſe venemous Animals feed themſelves of the beſt of the Roſes, and other the moſt fragrant Flowers; ſo the envious nouriſh their hate by the heroick deeds and generous actions of others, endeavouring by all means to extinguiſh their vertues, and to make them contemptible in the eyes of the world.

St. *Auſtin* compares this unfortunate vice to the Plague and Contagion, for as that drives men and women out of Cities and Towns, ſo envy not being able to endure

endure wiſe and vertuous men to abide either in their privacies, or in the management of State-affairs, drives them into the world to ſeek their adventures, where they uſually meet with many adverſities.

I obſerve moreover eſpecially, That among all the Vices, there is none that is at ſo great a feud with Vertue as Envy; for if any of them are at enmity with vertue, it is that which is contrary and oppoſite to ſuch a peculiar; as we ſee in Gluttony, which directly oppoſeth Abſtinence; Luſt, Chaſtity; Pride Humility; and ſo all the reſt: but Envy ſets her ſelf generally againſt all, and attaques them alſo ſingly.

Envy is injuſtice in it ſelf, for nothing is more unjuſt than to rejoyce in the evil that befalls another, and to be ſad at his proſperity, although it brings them not either contentment or profit, and often no prejudice to the envied; for God, who knows how to draw evil out of good, doth as much advance and raiſe the good, as they endeavour to depreſs and undervalue them. This appears plainly in *Joſeph*, who being maligned by his brothers,

brothers, who deſigned the utter abolition of him in the affection and memory of his father and kindred, was by them caſt into a pit, and ſold to ſtrangers; then was the time that God raiſed him, gaining him the favour of *Pharaoh*, who made him Vice-Roy of *Ægypt*: But that which I note eſpecially in the ordering that Providence, is, That God not onely augments the goods and proſperity of thoſe that are ſo envied, but alſo makes it a motive to the envious, to become honeſt men, and to render themſelves worthy and capable of recovering the grace and bleſſing of God beſtowed on the envied. For it is the ordinary courſe of Divine Providence to propoſe to ſinners the vertues and and good examples of the juſt; howbeit, ſome of them may be perſons contemptible and abject, according to their outward appearance, and in the worlds eſteem, thereby to ſtir in them a holy jealouſie and emulation to follow their example, and to imitate them in thoſe things which are related to vertue and ſalvation.

We need no other proof hereof than the life of St. *Auſtine*, to whom God propoſing

propoſing the ſingular vertues, and the good examples of the holy and auſtere life of St. *Anthony* the Hermite, and others who lived in the ſame manner; the holy Doctor was ſo taken with Devotion, that being yet wallowing in the filth of ſin, he cried out in a holy jealouſie, *Surgunt indocti, & rapiunt cœlos, nos autem in doctrinis noſtris ſine corde ecce ubi volutamur in carne & ſanguine:* Are not we very miſerable to continue in the filth of ſin and voluptuouſneſs, while the ſimple, the idiots, and the ignorants raviſh Heaven of its evangelical perfection. This holy jealouſie was in part the incentive to his Converſion, and that good life he led afterward.

But to fall on my ſubject, I mark, that *Ovid* did not chuſe any thing in nature better to expreſs the deformity and loathſomeneſs of Envy, than the reſemblance or hieroglyphick of an old woman, deſcribed as before, intimating to us, that woman more then any other creature, makes her ſelf the ſlave of imperfection; for if you make a narrower ſearch, you ſhall find, that even the moſt vertuous will appear defective.

All

All men know, that *Sarah* did ſo violently envy the good of her hand-maid *Hagar*, becauſe ſhe had conceived (though with her own conſent) by *Abraham*, that ſhe compeiled her ſhortly after to abandon her houſe. *Rachel* alſo envied the fruitfulneſs of her ſiſter *Leah*; *Martha* likewiſe murmured againſt *Mary* her ſiſter, becauſe ſhe ſate at the feet of our Saviour, hearing his words, while ſhe made ready his entertainment. To conclude, the envy of women is ſo tranſcendent, that the onelv way to avoid it is to be poſſeſt of nothing; for what ever they ſee, that they covet; what ever they covet, they demand; and that which is worſt, if you refuſe them, all's loſt, their love is changed into hatred, their hatred into detractions and injuries, with ſuch a confuſion of chat and railing, that I may well call them

K

Kaos Calumniarum.

Confuſion of Calumnies.

CAlumny is a vice ſo deteſtable, that God abhors it equally with the reſt; 'tis properly an envious detraction, woven with ſiniſter and falſe interpretations of the words and actions of ones neighbours, deſigning the ruine of his honor, his life, and all his fortunes; it hath the devil for its grandſire, pride for its father, envy for its mother, a wicked mind for its abode, and the vertue of another for its matter.

The devil being the author of this vice, it was very fit he ſhould bear the name of it, for *Diabolus* is as much as to ſay *Calumniator*, a railing accuſer. It was he who intending the ruine of the world

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in the perſons of our firſt parents, calumniated (in the deluſion of the woman) the commandment of God, perſwading her, that he envied the contentment and felicity of man, and that he willed not that he ſhould be like unto Him; a lie as falſe as deteſtable; from whence we infer, That Calumny is the devils Penſil, *Baelzebub's* ſtamp and mark, the ruine of vertue, and a pattern or example of ſuch as are graduates in the ſchool of ignorance.

For 'tis the cuſtome of the fooliſh, wanting reaſon and truth, to have recourſe to biting words, to make uſe of ſuch teeth and claws, to bite, and ſcratch, and tear innocent ſouls, and ſuch as thought not any way of offending them. So that whoſoever would embrace an innocent life, and be a lover of vertue, muſt firmly reſolve to arm himſelf againſt the battery of venomous tongues, and to reſt aſſured, that a world of enemies, whom he knows not, will be knocking at the door of his conſcience: For it is the portion of the children of God to undergo the perſecution of tongues, and extremely happy are they that ſuffer it

in

in patience: *Bleſſed are you when men revile you, and ſpeak all evil of you.* And indeed if you obſerve, you may ſee, that ſuch tongues meddle not with the wicked; for Calumny being the daughter of Envy, whoſe bent is againſt Vertue, a ſtranger to them; it follows, that they are not ſubject to reproaches. But that which aggravates moſt of all this vice, is, that it meaſures others by the Ell of their demerits, reproving them of that wherein themſelves are guilty; without heeding that antient Proverb,

Impudent is he that would cure a ſore,
Not healing of himſelf having far more.

This is clearly to be ſeen in Hiſtory; the luſtful wife of *Potiphar* accuſed chaſt *Joſeph* to have attempted her (but imaginary) honour; the ſame did thoſe filthy Elders to the chaſt *Suſanna*. The enraged Jews deemed the Apoſtles, the ſons of God, to be drunk with new wine, hearing them ſpeak in all Languages, by the aſſiſtance of the Spirit of Truth. But I ſhall not inſiſt longer upon any ſtory, onely repeat theſe verſes.

Calumny

Calumny lodgeth in the proud man's head,
Hath in a troubled furious brain its bed;
Like to the Spider, (that what ere it
takes,
To poiſon doth convert) it vertue makes
A vice to be, and all brave actions counts
Evil to be, to reaſon wrong amounts.
Like to the Waſps, who in the heat appear,
Buzzing about, and ſtings for hony bear.
Or like a villain Hoſtler, that deceives
The wearied Horſes, and them nothing
leaves.
The bad don't this to th'bad, for no man
hates
That which is like him, but what diſ-
crepates.

The woman queſtionleſs is the moſt ſubject to this vice, for handling her tongue ſo nimbly, it is no marvel if very often it be injurious.

The Prince of Philoſophers not onely terms her in his Politicks a babling creature, but adds alſo, That if at any time they happen to be eloquent, 'tis not to appear vertuous and wiſe, but to give proof of their impatience in talk; the clack

clack of a mill is not ſo loud to the ears of paſſengers, as the pratling detraction of women to the lovers of ſilence; they will have ſooner framed and reared a houſe full of injuries for the ſmalleſt thing in the world, than the beſt workman in the earth could have contrived one; they beſtow ſo much induſtry, and have ſuch a faculty of defaming thoſe they hate, that their enemies are ſoon oppreſt, and are conſtrained to give way to their calumnies; although their integrity might render them as unmoveable and impregnable as a Rock.

I find a ſignal Hiſtory in the 13 of the *Acts*, the Sacred Text holds forth, that the wicked Jews laying in wait for thoſe two glorious Apoſtles, St. *Paul* and *Barnabas*, to make them depart from among them, and to bring them into diſgrace with the people, adviſed, among other ways therein, this, as the moſt expedient, to employ certain religious and preciſe women, who, with no other weapons than their ſerpentine tongues, ſo effected their deſigne, did ſo ſtrenuouſly by their forgeries and lies impoſe upon the people, that they drove away thoſe two Diſciples

out of the City with ſhame; and if women of fragrant Devotion, breathing nothing outwardly but Religion, could ſo deceivingly abuſe the Apoſtles, the ſons of God, being alſo blameleſs; no wonder if many others do the ſame, eſpecially to thoſe, who have no participation with their irregular affections.

St. *Gregory* the Great in the ſecond book of his Dialogues, *chap.* 23. reports, That St. *Bennet* having two religious Votreſſes near his Monaſtery, ordered one of his Monks, that was the ſimpleſt and modeſteſt of his Convent, to ſerve them; and adminiſter all things to them that ſhould be neceſſary for the maintenance of their life. But in as much as the nobility of worldly extraction oftentimes puffs up the mind and courage of thoſe that are ſo deſcended, and are very rich withal: theſe Gentlewomen could not any long time diſſemble, under the habit of mortification, the vanity of their ſpirit, and the poyſon of their venomous tongues, inſomuch that they not onely contemned and deſpiſed the ſimplicity of the Monk that ſerved them, but they vex'd, injur'd, and ſcoffed at him ſo

often,

often, and in ſuch a manner, that the poor man not being longer able to endure it, repaired to St. *Bennet*, complaining, and particularly enumerating the injuries and reproaches which for a long time he had endured from them, without replying a word again.

St. *Bennet* having heard his complaint, ſent them word, that if they would not refrain their tongues, amend from their courſe of ſpeaking evil, and reform their manners, that he would excommunicate them, and cut them off from the participation of the Sacraments, and from the communion of the faithful.

This threatning not prevailing to reform theſe two Nuns, it hapned ſoon after they both died; at their obſequies, when according to their appointment Maſs was to be ſaid, and the Deacon ſtanding up according to the cuſtom, commanded all excommunicate perſons to depart the Church; the Nurſe of theſe two Nuns going (as is uſed) for them to the offertory, ſee them come out of their graves and to go out of the Church, at the ſame time that the Deacon ſpoke the aforeſaid words; at which being much

amazed, but at laſt remembring her ſelf of the threatning St. *Bennet* had uſed to them when alive, that he would excommunicate them if they deſiſted not from the aforeſaid injuries, ſhe went to the ſaid holy Father, and recounted to him her viſion, who gave her with his own hand an oblation to preſent for them, aſſuring her they ſhould be bound no longer by Excommunication, and that thereafter they ſhould abide in their Tombs, which hapned accordingly.

From this ſtory we collect theſe two things; firſt, That the reproaches uſed by theſe two Nuns were ſo odious and abhorrent to the Divine Majeſty, that this eminent Father judged them worthy the major Excommunication, which is properly a reſcinding of them from the myſtical Body of Chriſt, and the participation of the Sacraments. The ſecond is, That ſuch contumelies, evil ſpeakings, and the like, are a thouſand times more blameable in thoſe, who have betook themſelves to the ſtrictneſs and retirements of penitence, mortification, and evangelical perfection, than others, and conſequently worthy of greater puniſhments.

Now

Now of all remedies, and to triumph gallantly over all these calumnies, and to silence them, this is the best; Not to reply, but to give way to them glorying and vaporing in the arrogance of their own conceit.

The wise *Socrates* found no better to wear the Trophies of having overcome his two wives petulancy, as St. *Jerome* records, writing against that arch Heretick *Jovinian*; the story imports, That *Socrates* not being able to suffer the noise and tintamar of the opprobrious language they vomited out against him, went out of his house, yielding them the place, and seated himself upon a bench just over against the windows of the upper chamber: but these two women being ready to burst with madness to see themselves thus defected, to revenge themselves, took a chamber-pot full of stinking water and threw it upon his head; at which he moved not at all, to shew them, that it was not in their power to shake his constancy, but replyed merrily to them, I well know, saith he, that after thunder comes rain and foul weather; intimating, that the

beſt way to keep out injuries, is, either to anſwer pleaſantly, or nothing, eſpecially to women in rage.

This is taught us in a Chriſtian Poem, as much to the purpoſe as the matter can deſerve.

In quarrels, conteſts, and in ill diſputes,
'Tis better quietly to ſubmit and yield,
Than to engage too raſh and keep the field,
For th'uſeleſs vanity of a repute.
As when to Duel men engaged come;
'Tis not thought wiſdom to make too much play.
Victory by retreating oft is got,
An overthrow oft the purſuers lot.
Better it is when, th'Ship is tempeſt toſt,
To lore the ſails than let top-gallant flie,
And madly caſt away both life and ſhip.
Great is the power of condeſcenſion, ſo
The Sun prevails, when boyſt'rous Winds cann't do.

To which may be added theſe alſo,

Be not tranſported by a raſh deſire
Of having victory in all diſcourſe;
Honeſtly to recede is greater glory,

Than

Than to attempt unprofitable fame.
At wreſtling, 'tis not manhood for to break
A joynt of him that's thrown; for he that lay
The undermoſt, oft roſe and won the day.

See here how we ought to comport our ſelves amidſt the fire of differences and diſſentions, and particularly when you ſee women make a coyle, without offering to ſmile, or to ſhow any other pleaſant geſture; for ſometimes they make themſelves cholerick and furious, to intimidate and make thoſe afraid, whom they purpoſe to ſhackle in their ſtrong priſons; and yet they live ſo ſweetly, that we may proceed and call them

L

Lepida Lues.

Pleaſant Contagion.

THe poiſon of an Aſp doth not ſooner pierce into the inwards of a man, whom it hath ſecretly bitten, then an unchaſt woman doth ſweetly faſcinate the eyes and the heart of her lover: ſhe hath ſo many artifices to compaſs her deſignes, that it would be an impoſſible attempt to write them down; for ſeeing ſhe is the ſeat of wanton love, and one of the partakers with our three enemies, her glory is to ſhew her ſelf, and to be called, *Miſtreſs*; yea, to fetter with cords of vanity the moſt ſubtle and unconfined perſons of the world. This is diſcoverable by that admirable Hieroglyphick of *Venus*.

Pauſanias making the Pourtract of this

this goddeſs of Love, repreſented her to be extremely beautiful of face, placing under her right foot a Lion, a Hare, a Bird, and a Fiſh; and under her left a Tortoiſe: her beauteous countenance, to ſignifie, that the woman by the attractions of her countenance drew into her ſlavery true *Herculeſes* and *Sampſons*; likewiſe *Sardanapaluſſes* and *Heliogabalus*'s Hares in feebleneſs and delicacy; *Adams* and *Davids*, true Birds in contemplation, *Solomons* in learning and wiſdom; as alſo all ſorts of men ſignified by the Fiſh ſwimming in the Sea of this great world. But that which is moſt notable, is, *Venus* had a Tortois under her left foot, which is of that ſide with the heart, to ſhow, that as the Naturalliſts ſay, that creature ceaſeth not to live although its heart ſhould be pulled out; ſo the periſhing beauty of a Woman hath ſuch power over the ſlaves of her immodeſt impudicity, that ſhe takes from them their heart, underſtanding, and wiſdom, leaving them yet full of life, charming them in ſuch a ſort, that they remain blind, and then expoſes them to a thouſand vanities, and to attempts very near impoſſible.

Tell

Tell me, I pray you, what would not a ſenſuate man do to gain the good grace and favour of her whom he adores in his heart? If he be a man of quality, and hath wherewithal to maintain his purſuits, God knows the expence he is at in courting his Lady; beſides mimical apiſhneſs, cares, inquietudes, and ſtratagems; he muſt alſo know what colour ſhe fancieth beſt, to clothe himſelf in that Silk, and give his attendants Liveries; he muſt run at the Ring in Tournament, muſt be ſeen at Balls, at Dances, and Maſques; muſt ſalute their windows with morning-muſick; he muſt put the letters of her name diverſifi'd and enterlaced with yellow, green, grey, and black, upon the Caſſocks, Apariſons, &c. of his Lacqueys: he muſt quake four hours at the gate, relate his griefs bare-headed in at a window; he muſt be reſolved at all turns to fight with his Rival, and give him the ſalute of a ſword in his belly; muſt contemn all manner of danger, even death it ſelf; he muſt offer his blood and his life to hallow and legitimate the ſacrifice of his flame; muſt moreover admire her eyes, her hands, her

her hair, and her whole body; to attribute to her the name of goddeſs, darling, his ſweet life, his dear ſoul, and ſuch many like Epithites, ſuch alluring ſweetnings, and attracting miniardiſes, that we muſt uſe *Pſhyches*'s thouſand to count them. But what do theſe good dames during this exerciſe? they foment the fire of love by a thouſand invent ons that they have in a readineſs, fair ſpeeches, proteſtations, promiſes, oathes, which carry the enſigns of friendſhip: Their Balls, their Feaſts, their Banquets, their Gates, their Windows, the Streets, broad-places, and the very Churches (O impiety!) ſerve them to lay their ſnares and gins, for to catch with thoſe counterfeit notes the idolaters of their impurities: They have a whole Arſenal of aſpects, geſtures, actions, and idle looks; of gaudineſs, ceremonies, full of confidence, readineſs, fear, grief, doubt, vexation, the better to get the ſpoil of what they enterpriſe: They will wanton and play with the ſignes of their eyes, head, hands, gloves, handkerchiefs: Thoſe hours they have free to greater deſignes, the poſts, meſſengers and letters run charged and laden

laden with weepings, tears, ſighs, hopes, griefs, ſorrow, lamentations, afflictions, racks, furies, torments, deaths, racks, fires, arrows, and flames; and if this will not do, then they have recourſe to deſpairs, revenges, impatiencies, injuries, complaints; and to thoſe names of cruel and barbarous, Scythian, Tiger, Bear, Lion, perfidious, ungrateful, of no affection. With theſe inventions and artifices they ſteal away the heart, and blind the ſpirit of the idolaters of their vanity.

I will not run through the Divine and Humane Hiſtories, to prove the power that women have had over the ſtrongeſt, wiſeſt, and diſcreeteſt men of the world; onely ſay, that the Scripture, to ſhow the danger of converſing with this ſort of women, and to teach us to fly them as a peſtilence, though never ſo ſeeming-pleaſing and agreeable, hath writ down this remarkable ſentence, *Better is the iniquity of a man, than a woman that doth well*, intimating, that it were ſafer to be in the company of a Robber, than with the moſt pious woman in the world; *tentat enim mulier*, for a woman is tempting, whereas you may continue a good

good ſpace with a thief, without conſenting or being acceſſary to his wicked ways. How many do we ſee in all Hiſtories that have repented, to have only ſeen and ſpoke with women; *David* regretted the remaining part of his life, the occaſion and the time wherein he ſaw and knew *Bathſheba*. The Scripture ſpeaking of thoſe Elders that attempted the honor of chaſt *Suſanna*, ſaith, That all their miſery ſprung from hence, that they ſaw her often waſhing her ſelf in a fountain. *Videbant eam ſenes quotidie ingredientem & deambulantem & exarſerunt in concupiſcentiam ejus.*

The Poet *Muſæus* ſpeaking of the unfortunate *Leander*, drowning in the billows and boyſterous waves of the *Helleſpont*, in the performance of his Lady *Hero*'s command, makes him complain in this manner,

For having taſted Beauty's pleaſant bait,
In theſe rough Seas I find my cruel fate.

So the prudent *Ulyſſes* ſtopt his ears with wax, that he might not hear the voice of the Achelojan Nymphs, and carried

carried the herb *Moly* about him, to get out of the company of *Circe*. And if the company and frequenting of good and vertuous women is an unevitable contagion, what think we of thoſe who are ſo miſerably prodigal of their worth and honor, which ſhould render them the moſt eſteemed, moſt conſtant, and moſt prudent? what ſhall we think of thoſe miſerable women, who by their attracts, enticements, and artifices, deſtroy and ruine ſo many ſouls deſtin'd for heaven?

St. *Auſtin* aggravating the ſin which they commit, ſaith, That it is more enormous than the ſacrilege of the Jews, who cauſed the Son of God to be put to death; for they onely ſhed his blood in taking away his life, theſe damn and deſtroy thoſe ſouls which he preferr'd before his own life, for to redeem and ſave whom, he did diligently and kindly lay down what ever was dear to him; *Empti enim eſtis pretio magno*, *You are bought with a great price*, ſaith the Apoſtle. Now foraſmuch as they cannot practice the above-named artifices, without making and telling a thouſand lies, and and as many diſſimulations, we may not

be

be coy in the following our Alphabet-method, to call them.

M

Mendacium Monſtruoſum.

Monſtrous Lies.

AMong all other things which makes the wiſdom of good men to appear; conſtancy in perplexities, and candour in affairs without hypocriſie, are the moſt deſireable. For as to the firſt, if it be a wonder in nature, to ſee the *Salamander* an Aquatile, to refreſh it ſelf ſometimes among burning live coals, and that to the conſervation alſo of its life, though the fire be the activeſt of Elements; It is alſo a marvellous work of grace, to ſee a ſoul make to it ſelf a Paradiſe of comfort amidſt the fire of quarrels and contention, and the flames of a bloody perſecution, which it doth the

the more freely and couragiouſly, for that innocency hath ſecured its defences, and made it conceive of the world as a thing indifferent.

For although the tempeſt of Serpentine tongues, and the ſnares of that Tygreſs, Envy, compaſs it on all ſides; ſo it happens, that in thoſe ſtraits vertue fails not to beget in the heart a million of holy and heavenly thoughts, who flying upwards, return with a pacifick calm, which commands the floods to abate, and miſeries to end in the ſweet ſpring-time of Angelical repoſe, making it victorious over all thoſe troubles which would any way diſquiet it.

In the ſecond place, Although worldly wiſe men glory in their plots, their cunning and diſſimulation, rendring double evil for evil, calling revenge, courage; ſimplicity of heart, fooliſhneſs; innocence, brutiſhneſs; freedom of mind, levity; forgiveneſs of mind, cowardlineſs and impertinence. And when contrarily it is the wiſdom of the juſt always to ſpeak truth, as ſaith St. *Gregory* in his Tenth Book of Morals, *chap.* 27. when he diſguiſeth nothing, but

but ſpeaks ſincerely, ſuffers injuries patiently, loves truth freely, flatters no body, nor approves the vice of the inſolent, abhors nothing more than to ſee lying in credit, to be complaiſant to thoſe who feed themſelves with vanity, the praiſes, flatteries, and the good opinion of their imaginary excellency; I wonder not that God ſo ſtrictly forbids lying.

For there is nothing ſo particularly bolſters up the wiſdom of worldlings, and the vanity of their ambitions, than flattery, which is the daughter of lying, and the abortive of that ſervile vice, as *Plutarch* calls it. And although it be ordinary to all men in general, according to that ſaying of the Royal Prophet, *All men are liars*; yet this hinders not, but that it is a ſin againſt nature: for a man being framed of a ſpiritual and corporal part, it was neceſſary, that the Author of that nature, ſhould give unto her exterior ſpeech, to expreſs outwardly the veritable conceptions of the mind; and it appears, that nothing makes ſuch a difference between man and beaſts, than this rare gift of Heaven. For Man hath his

underſtanding alike the Angels, his being with the Stones, his vigour with the Plants, his ſenſes with the Beaſts, and nothing doth diſtinguiſh them but ſpeech.

But to proceed farther in this ſubject, we muſt obſerve, that to ſpeak diſtinctly, ſix things are neceſſary in the body; the Tongue, the Palate, the Throat, the Teeth, the Lips, and the Lungs: And ſix faculties of the Soul; the Imagination to form its conceptions, the Underſtanding to place them in order, the Will to give motion to them, the Memory to retain what is taken, the Sight to behold him attentively to whom the ſpeech is directed, and the Hearing to judge of its pronunciation, and to receive the reply from others. And although all theſe things be effectually, or formally different among themſelves, yet they all concur together in the inſtantaneous forming of a word: and the external word ought to be conformable to the inward conception of the ſpirit, for to no other purpoſe did the Creator frame it. So that they that lie, ſin not onely againſt the Divine Ordinance, but alſo againſt Nature

ture her ſelf, and their own Conſcience, as we may ſee in the etymology of the Latine word, *Mentiri eſt contra mentem ire.* And although it be a vice common to humane nature corrupted by ſin, yet more eſpecially are women prone to it; for being naturally bablers, and ſubject to many evil ſpeeches, and ſuperfluous diſcourſes, it is very rare if they ſlip not with their tongue, in either pernicious, officious, or mirthful lying.

But that which makes them more blame-worthy, are not their exterior lies in the utterance, but the interior, under the vail of fair appearances: as pleaſure oftentimes covers it ſelf with the robe of vertue, ſo naughty women conceal their diſpoſitions under the enamel of piety, for the moſt part counterfeited. You may ſee them in the Church ſometimes two or three hours together upon their knees, faining an extaſie in meditation, turning up the whites of their eyes to the roof of the Temples, without changing their brow; and to give all the ſignes of a religious and devout ſoul, onely to receive the praiſes and honor of the world, hatching in the mean time a whole ſqua-

dron of laſcivious deſires, an army of wicked deſignes, and a battalion of folly, and vanity, and impertinencies in affection: They are no ſooner out of the Church, but preſently to dinner, where they eat and drink to exceſs, and after dinner fall to dancing, galliarding and fooling, and ſometimes engage very far in the combats of *Venus*; not conſidering, that all theſe dances and laſcivious deportments, add the fuel and matter to maintain the flames of everlaſting fire: For God ſo much abhors them, that not being able to ſuffer them in his people, he threatned them by the Prophet *Ezekiel* in theſe terms, *Pro eo quod plauſiſti manu & percuſſiſti pede & gaviſa es toto affectu ſuper terram Iſrael idcirco ego extendam manum meam ſuper te & te tradam in direptionem Gentium & interficiam te de populis*: As if he ſhould have ſaid, Aſſure thy ſelf, unthankful Nation, that I will ſtretch out my hand againſt thee, and not onely deliver thee to the mercy of ſtrange Nations, but I will alſo reprove thee, and make thee moſt miſerable, becauſe thou haſt ſet thy heart and thy affections in

dances

dances, and balls, and the clapping of the hands and feet.

St. *Auguſtine* ſpeaking of this very place, ſaith, It were better to till and manure the earth on a *Sunday*, than to allow of dancing. The Scripture ſpeaking of *Sara* the wife of young *Tobias*, notes to us, That this young woman finding her ſelf maliciouſly injured by one of the maid-ſervants of her father in law, confined her ſelf to prayer and ſupplication, faſting three days and three nights without eating or drinking, to beg of God the reparation of the injury ſhe had received; and amongſt other points of her juſtification ſhe pleaded, that ſhe had never been preſent at Dances, as the moſt notable of all; *Lord*, ſaith ſhe, ſpeaking to God, *I never luſted after any man in the world, but have kept my ſelf ſpotleſs and free from any impure pleaſure; nor have made one in the dances, and other levities of thoſe my ſex. Nunquam cum ludentibus ne miſcui neque cum iis qui in levitate ambulant.* A manifeſt proof, that this vertuous Dame did well know, that dances were diſpleaſing to Almighty God; not that that corporal

exerciſe is in it ſelf evil, but by reaſon of the laſcivious actions and beaſtly demeanor of ranting leud women.

I ſhall ſpeak no more of ſuch here, but return to the preciſer and hypocritical Curteſans, among whom naughtineſs and lying are more cunningly cheriſhed, which vice, foments their turpitudes and deformities, as the Toad among Sage, or the Serpent at the foot of *Alexander*, and the Aſp among the Roſes, whoſe ſuperſtition, hypocriſie and pleaſure, drive away vertue, and whoſe deceitful appearances are the original of our misfortunes, concealing from us the cauſe of all thoſe miſeries which befall us, like to the *Hyæna*, who hides a moſt fell and cruel heart under the ſweet muſick of humane voice; like to the Panther, which keeps a venemous and traiterous diſpoſition under thoſe acceptable varieties of colour in her ſweet ſmelling skin; like to the Lizard, which counterfeits it ſelf dead, the better to ſeize upon the innocent and miſerable paſſenger. So that we proceed to call her

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Naufragium Vitæ.

The Shipwrack of Life.

Solomon a moſt renowned Prince for riches and wiſdom, ſaith in his *Proverbs*, that he who *maintains a lewd woman deſtroys his ſubſtance*; where you are to obſerve, that the word *Subſtance* ſignifies not onely the goods of fortune, but alſo the health, and what ever ſuſtains life. So that this kind of women ruine not onely houſes and families, but, as we ſee in the third Letter of the Alphabet, the health and the life of men, that will not depart from them.

This the Romans ſignified, in ordering all things neceſſary to the funerals of the dead to be carried into the Temple of *Venus*; for nothing ſooner brings a man

to his grave then venereal pleaſures. Wherefore *Pythagoras* being once invited to the wedding of his friend, replyed, That nothing was more regretful to him than to aſſiſt at ſuch Obſequies; meaning, that to marry a wife was to commit himſelf to the Tomb.

That of *Metellus* is alike ingenious, this grave perſon being asked by *Marius*, wherefore he would not marry his daughter, being of a beautiful proportion, very eloquent, of a noble race, rich in dower, of great honor, and as much vertue; anſwered him thus, I would believe your daughter to be abſolutely accompliſh'd, but I do rather prefer my ſelf than her; intimating, that a married man owes the greateſt part of his life to his wife, not to himſelf, and is to take more care for her contentment, than for his own affairs. As that antient Proverb, *The rain, the ſmoke, and an unreaſonable woman will often drive a man out of his houſe.*

Carendella was wont to ſay, That a woman was a Peacock in the ſtreets, a Parrot in the windows, an Ape in the bed, and a Devil in the houſe. There goes

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a notable ſtory of this Gentleman; the Duke of *Urbin* deſiring to reward thoſe ſervices which he had loyally and prudently done him, bid him chuſe out a wife in his dominions, and he would give her him; but he not accepting the offer gave this anſwer, May it pleaſe your Highneſs the truth is, that if I ſhould find a woman as honeſt as my breeches, I could not fairly refuſe her; for may be ſome ſuch there are, but I have never ſeen any without faults. How now? ſaid the Duke. My Lord, quoth he, I have reaſon to ſpeak in this manner, for if ſhe be tall, fair, or of handſome ſtature, ſhe will be lazy, toyiſh, luxurious, and proud, and imagine the whole world ought to humor and ſerve her: If ſhe be little and black, the parts of her body being ſo cloſe joyned and ſhrunck together, one may eaſily judge her to be very expedite, variable, light, perfidious, and proud: If ſhe be ſomewhat aged, ſhe will be a true *Tiſiphone*: If ſhe be of competent age, and of red hair, or freckled, ſhe will be very frail and incontinent: If ſhe be ugly and deformed, it's a ſhame, ſaith he, but to ſpeak of her: If ſhe be beautiful,

ful, ſhe hath that in groſs which others have in parcels, like another *Pandora*, who adorned with thirty excellencies of a woman, was the means of the ruine of the happineſs which man could enjoy upon the earth: If ſuch an one, as I ſaid before, could be found, in whom were one ſparke of vertue, I might eſpouſe her, but finding none ſuch, I have reaſon to quit my ſelf of them.

It is impoſſible to compute the troubles and the ſorrows which men receive, in recompence of their loves, through the perfidiouſneſs of women; for without mentioning the troubles of the ſpirit, the many jants, the re-iterated complaints, the ſhedding of tears, the ſighing and ſobbing, and a hundred thouſand deaths without dying, in the gaining of a Miſtreſs; even then when one would think, that this death of amorous languiſhment was to be changed into a life of celeſtial pleaſures, then do men marry a wife like *Megera* her ſelf, who is never pleaſed but in crying, yauling, tempeſtuouſly complaining and diſturbing the whole houſe, which beget in the mind of her husband a thouſand diſpleaſures,

ſures, a thouſand regrets, and as many repentances as incommodities; in ſhort, whole hundreds of an inſupportable moleſtation. As to the conjugal pleaſure, and the ſport of *Venus*, the effects thereof are ſo direful and hurtful, that I wonder men will be ſuch ſlaves to it; for it doth not onely invalidate and infeeble the vigour of the ſpirit, but render the mind baſe and cowardly, dull the vivacity of the underſtanding, brutalize the judgment, waſte the memory, occaſion repentance, as ſaith *Ariſtotle*, and as *Demoſthenes* alſo in this caſe anſwered.

For being tempted by luſt to court that Corinthian Strumpet *Lais*, who ſet the value of a 1000 Attick Drachms as price of her honor and favour; he hearing her ſpeak at this rate, and conſidering the inchantment of the pleaſure, anſwered gently thus, by way of retreat, *Madam, I thank you, I will not buy repentance at ſo dear a rate; Ego, inquit, tanti pœnitere non emam.* This Philoſopher ſpoke reaſon, for I cannot think, that any man inveigled with the pleaſures of *Venus*, and her deceitful ſports, if he conſider how dear they are ſold him,

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and what repentance will attend them, would not agree with *Demoſthenes* in this his farewell to the fatal goddeſſes.

Valerius Maximus confirms that which we are about to ſpeak, by this notable ſentence, *Quid luxuriâ fœdus quidve ea damnoſius, æqua virtus atteritur, ratio langueſcit, ſopita gloria in infamiam commutatur, & animi vires & corporis expugnantur*; as if he ſhould ſay, Nothing is more filthy and baſe than impure pleaſure, more deſtructive to health, more contrary to the vigour and ſtrength of both body and mind, more altering reaſon, or that can ſooner metamorphoſe glory and honor into infamy. And if the conjugal actions are exempted from thoſe laſt effects, in part, they often produce and occaſion others, as troubleſome and inſupportable: for a woman being ſo inſatiable as the wiſe wiſe man deſcribeth her, and her husband not able to quench her raging luſt, ſhe will ſoon make him bear the Arms of the *Perſians*, make him heir to the *Ottoman* Creſcents; and inaſmuch as ſhe is a neceſſary evil, the poor unfortunate man is conſtrained to eat many grains of

Patience

Patience inſtead of *Succory*, and to refreſh himſelf in the water of diſſimulation; and that which is more, he muſt love her that hath offended him, calling her his Darling, his pretty one, and other Epithets of flatteries, to conform himſelf to her humors and conditions, or elſe languiſh and be plunged in an Ocean of ſorrow and grief.

I meddle not with other miſchiefs which attend marriage, but refer you to thoſe elegant Verſes, made by one who eſcaped the fetters and bands of a certain Dame, who went about to drown him in the devouring gulphs and ſhipwracks of all vice.

While thus I liv'd bewitched by your charms,
While beauty held me priſoner in your arms,
While my heart groaned under Venus *Laws:*
Vain contentation, and laſcivious toys,
Complaints, and ſighs, and tears alone did prove
Fuel and matter to the fire of love.

And

And thus tormented with a hell of ſpight,
This was my glory to be vanquiſh'd quite.
But ſince kind heaven did me notice give,
Unvail'd ſins horror wherein I did live,
And freed me from this thankleſs woman, by
A ſentence paſſed on their treachery.
O wiſe repentance! I have found above
Full joy, and glory, and moſt perfect love.

The Cynick *Diogenes*, among other his moral ſayings, had this often in his mouth, Nothing ſo diſpleaſeth me than to meet a woman, eſpecially in the morning when I am beginning my work; for being a ſink and channel of all imperfections, ſhe can preſage nothing to my good and contentment.

Socrates hath another more excellent, for being one day in the plane *Licæum*, where they were treating of the imperfections of women, ſome ſaying, that they were the cauſes of all the miſeries in the world; others, that it was certain that men without them would never be diſquieted or moleſted. *Socrates* undertook to defend their cauſe, and declared freely, that they ought not thus to vilifie

women,

women, for that there is ſomething in them wherein they excel men. Theſe words (he promiſing to maintain them by reaſon) cauſed the Diſputants to give attention, and to deſire an account thereof: which he willingly conſented to, and replyed, My maſters, That which prefers women before men, is, among other things, their vivacity of ſpirit, and the ſubtlety of their underſtanding; I ſpeak knowingly, for my wife *Xantippe* ceaſeth not day nor night raiſing and contriving againſt me ſuch cauſes of diſpleaſure, unconceivable to others, with ſo much activity and artifice, that all the men in the world together cannot invent the like, and leſs apparent: her alone brawlings, and froward looks, are able to unſettle my conſtancy, and to overthrow my patience. This famous perſon invented this device to deride the error of his companions, who ſpent their time in diſputing of the defects of women, which affront the Sun with their light and clearneſs.

I ſhall need no more Philoſophical ſentences, which expreſly forbid acquaintance with evil women; nor alſo

thoſe Hiſtories, which ſhow the miſfortunes and ruines of ſeveral, by the means of that ſex; there being not ſo many perils, dangers, and ſhipwracks in the Ocean, than there are *Charybdes*, Gulfs, Rocks, and Falls in the company of women. The holy Ghoſt ſpeaking of ſuch, ſaith, that ſhe *is a deep ditch, and a narrow well*; words very remarkable, for they import the difference that is betwixt whoredom and other vices, in that though they are thoſe ditches wherein ſo ſtrangely men fall by hundreds and thouſands, yet they may happily recover themſelves; but thoſe that are taken in the pit of fornication, and the ſin of lechery with lewd women, do very hardly get out again: This beaſtlineſs is a well ſo ſtrait, that they who throw themſelves therein difficultly find the way out again, unleſs helped by the cord of ſpecial and and particular grace.

There needs no Hiſtory to confirm, but tears to deplore the truth hereof. And, to conclude this Letter, a Philoſopher meditating on the nature of women, ſaith, That they are the confuſion of man, the enſlaving of mankind, the

ſhipwrack

ſhipwrack of the incontinent, the deſtruction of the imprudent, the adverſary of the innocent; to which I add out of St. *Chryſoſtom* upon the 4*th*. of St. *John*, That amongſt all the ſalvage beaſts, there is not a more malicious and cruel than Woman; and therefore ſhe ſhall further carry this Epithet on her forehead,

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O

Odii Opifex.

Contrivers of Malice.

AMong all the unruly paſſions of the ſoul, none more feelingly torments, afflicts, pierceth, and penetrates the heart of him, who will be a ſlave thereunto, than hatred and revenge; for theſe two agree not onely as mother and daughter, to vex, tyrannize, and martyrize the hated, but ſecretly to rack and

tear the hater and revengeful himſelf; and which is obſervable, ſuch endure a thouſand times more pain and torment than the other, being the Patient rather than the Agent, and do often undergo the evil which he intends another. The revengeful ſleeps neither day nor night, but ſuffers the quick pricks of a thouſand inquietudes, in the ſearching of means, occaſions, and opportunities to bring about his deſigns; and it often happens that he fails therein, and thinking to put out the eyes of them he hates, by miſadventure wounds himſelf unwarily, and ſo coming under the reach of juſtice, and fearing puniſhment, he chuſeth baniſhment, making flight the Sanctuary of his life and better fortune.

But to return to theſe two paſſions, I ſay, That they are not onely injuſtices, in that they afflict more the offender then offended, and more the revengeful, than he that occaſioned that hatred; (for while one goes about contriving ways and means to draw reaſon for the injury received, the other laughs, is merry and jocund) but that the manner of exerciſing the ſaid paſſion is very wicked

and

and unjuſt, as by poiſons, witchcrafts, treaſons, and other pernicious and deadly artifices, againſt the life and honor both of his neighbour and himſelf.

Theſe two paſſions are ſo ſmarting and ſtinging, that we may compare them to a worm, which unceſſantly gnaws the inwards and heart of an infant, who languiſheth and dies with the pain thereof: As the leaſt entertainment of theſe two Tyger-like imperfections is a baſe, cowardly, feeble, and wicked mind, fallen below all magnanimity.

As hail thunder and lightning, tempeſts, trouble not nor moleſt the heaven-bodies, that beautiful diverſly-co'oured cieling and vault of heaven, enamell'd with the Sun, Moon, and Stars, which are the ornament of this great Univerſe; but onely ſhake and trouble the things below, and the corruptible parts of the ſea and earth; ſo the inſolencies, the impertinencies, the diſdain of the ignorant and the unwiſe, of buffons, of dolts, and the like, do never trouble the conſtancy, the prudence and diſcretion of generous minds, high and ſublimed in valour and courage.

I can produce examples of the greateſt Saints which have appeared in the world, and who now rejoyce in the reward of their heroical faith, and noble actions which they did on the earth; but at preſent it ſhall ſuffice to ſay, that even among the Heathen, many have raiſed themſelves to glory by not harbouring revenge, but pardoning their enemies, a greater victory than if they were conquerors of all the Kingdoms and Nations of the world, and had taken by force all the Cittadels and Fortreſſes thereof.

The holy Ghoſt learns us this in the 16*th*. Chapter of the Proverbs, *Fortior eſt qui dominatur animæ ſuæ, expugnatore urbium*; he ſaith, He is more valiant who conquers his anger, and bridles his paſſions, and repreſſes his hate, than he that ſtorms and ſubdues Cities.

Latius regnes avidum domando
Spiritum, quam ſi Lybiam remotis
Gadibus jungas & uterque Pœnus
Serviat uni.

The Prince of *Philoſophes* irradiated onely

onely with the light of nature, ſaw this very clearly, affirming, That the courage, valour, and worth of a generous mind conſiſts in maſtering and commanding our anger, hatred, and revenge. *Moderari iram eſt vera generoſitas*, which is verified by the teſtimony both of antient and modern Examples.

In *Plutarch* you ſhall find *Alexander*, the *Ceſars*, *Scipio's*, and *Epaminidas*, who made it their glory to pardon and forgive. *Julius Ceſar* that great Monarch, having vanquiſhed *Pompey* in the *Pharſalian* fields, and underſtanding that *Cato*, one of his partakers, had killed himſelf through fear of falling into his hands, ſaid thus to his Captains, *Invidit Cato gloriæ meæ quam illi parcendo, mihi paraviſſem*; *Cato* hath done me more diſpleaſure by killing himſelf, than by ſiding againſt me, for I ſhould have had more honor in ſaving than in deſtroying him.

Alexander the great duely weighing Pardon and Vengeance, confeſſed, that there was more need of ſtrength and greatneſs of mind to be clement and indulgent, than to be revengeful.

Demoſthenes that brave Orator, to ſhew his courage, replyed to one that braved and defied him to fight; My friend, ſaith he, I will uſe the rigor of that combat againſt you, where the vanquiſhed is a better man than the vanquiſher; intimating, that it is more glory, honor, and valour, to conquer one's ſelf, and his paſſions, than to trample upon his enemies.

Neither were the Pagans onely of this opinion, for ſee a reaſon as cogent for Chriſtians to be like-minded, which no body dares contradict, or will doubt of, that the Law of Grace doth conduct us in the true path of juſtice, and directs us in the right way of vertue. Now the Philoſophers have avowed, that Magnanimity is a vertue, and Cowardiſe vice; ſo that forgiveneſs coming under the chief Commandement in the Goſpel, is a manifeſt proof of the greatneſs of mind, and contrarily that hate and revenge are the iſſues of a cowardly, baſe, and abject mind.

And we experimentally ſee, that the moſt infirm, feeble, and weak creatures, do more eaſily ſuffer themſelves to be tranſported

transported by these unruly inordinate passions, as infants, sick people, and women, as we have seen in deciphering of anger. And, to come to my subject, the hate of a woman riseth to such a degree, that it equals that of the devil: the least offence, stumbling but at a stone, will cool her affections, will kindle her anger, awaken her contempts, enflame her hatred, encrease her rage, and bring up all the corrosions of a cruel revenge.

But, what is most lamentable, if the original of her hate be from some distaste of love, it will be so raging, hot, and violent, that the Sea cannot quench it; this passion will so blind her, and make her so froward, that no man can lenifie or appease her, no, not the most accomplish'd person living, having once offended her, although he had the gravity of *Cato*, the perswasion of *Demosthenes*, the elegancy and sweetness of *Cicero*, the gentleness of *Crassus*, the fervency of *Pericles*, the emphatical periods of *Isocrates*, the fidelity of *Cleander*, the constancy of *Anacharsis*, the beauty of *Narcissus*, the beautiful face of *Pallanta*,

the pace and gate, the gallant behaviour of *Roland*, the valour of *Achilles*, the prudence of *Ulyſſes*, and the feature of *Æneas*: although he was verſed in the affairs of State as perfectly as *Numa* at *Rome*, *Charinondas* at *Carthage*, *Lycurgus* in *Sparta*, *Solon* in *Athens*, *Epaminondas* in *Thebes*, *Minos* in *Crete*, *Rhodomanthus* in *Syria*, *Zamolris* in *Scythia*, *Oromaſus* in *Perſia*, *Zoroaſter* in *Babylon*, and *Oſyris* in *Ægypt*: In ſum, were he learned, valiant, couragious, and excellent in all things.

Peter Ravenna ſpeaking of the ſelf-conceitedneis of women in his Sermon of the Reſurrection, ſaith, That as there is nothing ſo bold and couragious as a woman in the purſuit of her love, ſo is there nothing more obſtinate and inflexible in the remiſſion of injuries, nor more ready to manifeſt her hate by unavoidable revenges, for if other humane artifices fail her, ſhe will rather proſtrate her love, her chaſtity, and all her honor, than to reſt vanquiſhed under the heavy load of her anger and indignation. Of this there needs no other proof

proof than that lewd *Pero* daughter of *Neleus*, who extremely hating of *Hercules*, proffer'd her body to *Bias* and *Melampodius*, provided they would rob and ſteal from him his flocks.

I have read of another, who to revenge a box of the ear given her in dancing, gave her ſelf up a prey to a pitiful wretch to take his pleaſure of her as long as he would, for having returned the like, and eſpouſed her quarrel; which favour no other occaſion or cauſe ſoever could have procured him. But ſetting aſide Hiſtories, I remember to have ſeen an Epigram, which making an alluſion of women to ſundry creatures, hath theſe words; As the Ox is born to labor, the Vulture to prey, the Hare to the chace, the Aſs to the burden, the Horſe to the war, the Ape to make ſport, the fat Hen for the Kitchen, and Man to vertue; ſo the Woman ſeems to be born to work miſchief, and to torment men.

I am ſilent in what might be ſaid further; take this for all, The hatred of the Devil is not ſo much to be feared as that of a wicked woman; when the devil doth miſchief, he doth it by himſelf alone,

but

but woman is aided with that evil ſpirit, and ſeconded by him, to the wreaking of her bloody revenge, while ſhe, wretched creature, conſiders not, that the wrath of God brandiſhes over her head, and that for ever ſhe muſt abide in his diſfavour without any means of recovery, according to that of the Apoſtle, who to this purpoſe uttered that fearful ſentence to thoſe that ſin wilfully, *There remains no ſacrifice for their ſins.* Now of thoſe that ſin actually, the Uſurers, Fornicators, and the Revengeful, are the three chiefly that oppoſe the goodneſs of God, and reſiſt his grace, nor hath he for them pardon or mercy, but they muſt expect from him, if they amend not, a very ſevere chaſtiſement.

But it is true, that of theſe three ſorts, the laſt extremely diſpleaſeth the Divine Majeſty, for that revenge and hatred of our neighbour doth hinder, that they be not *children beloved*; for this is that great quality and title which forgiving and debonair perſons wear on them, *That ye may be like your Father which is in heaven.* This is the teſtimony for the firſt, and behold another for the ſecond,

cond, *Bleſſed are the peace-makers, for they ſhall be called the children of God.*

There is therefore this difference in theſe terms, The debonair or peace-makers carry onely the title and name of the children of God, but the great for-givers are ſo in effect: From whence it follows, that vindicative people are of the devils family, and children of his cruelty; for if God be Charity it ſelf, Satan being infinitely contrary unto goodneſs, muſt be hatred and deadly animoſity: And as the Devil ſhall never find grace nor pardon, which confirms him in his malice and hatred of God; *Superbia eorum qui te oderunt aſcendit ſemper*: So the vindicative, true partakers of his miſery ſhall never have the favour or pardon of God, while they continue inveterate in their curſed and depraved anger againſt thoſe, who have really or pretendedly offended them. Pſal. 37.

See then, I pray, in what condition are thoſe women which never will forgive, or ſo ſeldome, that there is no certain proof thereof; as is eſpecially obſervable in thoſe who have power to execute their revenge for diſpleaſures received; which

wiſe

wiſe men will underſtand how to avoid. If we ſhould ſearch Hiſtories, we ſhould bleſs our ſelves from their attempts in this manner; for as nothing is impoſſible to a woman that loves, ſo nothing is difficult to her that hates in an intenſe degree; and therefore in ſome manner we may call her

P

Peccati Auctrix.

Increaſer of Sin.

Aug. Serm. 18. de Sanctiſ. SO St. *Auſtin* calls the firſt Woman, in his ſecond Sermon upon the Lords Prayer, and upon a juſt occaſion; for if we obſerve we ſhall find, that the woman is not onely the ſource and ſpring of ſin and of death; *à muliere initium factum eſt peccati, & per illam omnes morimur*; but alſo the forger of all the

Eccluſ. 25.

miſery,

miſery, and the encreaſer of all the faults and errors of men.

It is a good remarque of St. *Chryſoſtom*'s, in his explication of the ſecond of *Geneſis*, *It is not good for man to be alone, let us make him a help meet*; For, ſaith he, God having made the woman to be the faithful companion of man, and to aſſiſt him in the production of his like, ſhe became the quite contrary, the enemy of his happineſs aud his good fortune; *Cujus facta eſt adjutrix ei facta eſt inſidiatrix.* And in effect, we ſee in the place of thoſe words, *a help like unto him*, *adjutorium ſimile ſibi*; according to the common verſion (the Hebrew Text hath a ſtrange kind of Figure) which is as much as to ſay, *againſt him*, *adjutorium contra ipſum*; that whereas a woman ought to procure the good of her husband, ſhe procures him hurt, loſs, and damnation, as we ſee in the Hiſtory of the Creation: For the devil ſeeing nothing in the world more cunning, more attractive, and more fit and proper to charm the eyes and heart of man, than woman, he gained her firſt, the more eaſily by her to entrap him, whom in his

own

own perſon he durſt not attaque, which he with ſuch fineneſs accompliſhed. If the firſt Citizen of the world rendred himſelf to her diſcretion, as not daring to diſpleaſe her, from whence came the heap of all our miſeries?

For this reaſon the learned *Origen* hath painted her out in this manner; Woman is the head of ſin, the weapons of the devil, the baniſhment out of Paradiſe, the corruption of the firſt and antient Law which God gave to men. To which purpoſe *Joſephus* ſaith in his Jewiſh Antiquities, That the unfortunate *Samſon* ſeeing himſelf at the mercy of his enemies the *Philiſtines*, by the treachery of his Concubine, laid in a kind of aſtoniſhment, I know now to my danger, that nothing in the world is more deceitful and cunning than a woman. *Euripedes* alſo ſaith, That women are the moſt exact workers and artizans of all wickedneſſes inventable; which we ſee alſo in the Hiſtory of the Prophet *Elijah*, who not dreading the cruelty and tyranny of *Ahab* in the midſt of his Kingdom, bravely aſſerted his cauſe, by bringing to death four hundred of his falſe Prophets;

but

but seeing himself pursued by his Queen *Jezabel*, and knowing that those attempts on his life were the effects of the splene and malice of that woman; he presently abandoned the Cities, withdrew himself into the desarts, and hid himself under Rocks, and was so apprehensive of his danger, that he desired nothing more then death, and prayed God importunately to take him out of the world; *Obsecro, Domine, tolle animam meam*: A sufficient proof, that nothing is more terrible or more malicious than a woman.

St. *John* in his *9th.* of the *Revelations* speaks of his having seen Locusts, whose bodies were like to Horses of war, their tails like to those of Scorpions, their teeth like to the Lions, their mains like Womens hair, and that power was given them to hurt men. Behold a strange vision, but this the most remarkable, the holy Ghost to exagerate the malice of these beasts, chusing out that which signified the greatest cruelty, as the fury of War-horses, the poison of venemous Scorpions, the teeth and defences of enraged Lions, as the accumulation and

sum

ſum of all inhumanity, adds to it the hairs of a Woman, importing, that nothing is more dangerous or more malicious.

St. *Gregory Nazianzen* ſaith, that ſhe hath the venome of an Aſp, and the malice of a Dragon; *Maleſica res eſt aſpides, mala res eſt Dracones, duplex malitia mulieris inter feras.* And the wiſe-man ſaith in the 25*th.* of *Eccleſiaſticus*, That all the malice in the world is ſhort in compa iſon to that of the Woman. *Brevis malitia ſuper malitiam mulieris.* But that which is worſt, ſhe hath a relentleſs and mercileſs heart; of this there needs no other proof, than that in the firſt Chapter of the Prophet *Hoſea*, where it is ſaid, that God, to give his people to underſtand the ſeverity of his juſtice in the puniſhments of their faults, commanded the Prophet to marry himſelf preſently, and to name his firſt daughter *Mercileſs*, as a certain Augury, that he would ſhow no more kindneſs to the houſe of *Iſrael*; *Vocabis nomen ejus ſine miſericordia, quia non addultria miſereri domus Iſrael.* By which we ſee God judged equitably, when

when for an embleme of cruelty, and an hieroglyphick of malice, he uſed no other but woman. But yet ſee a more ſtrange paſſage, the Prophet *Zachary* relating his viſions, ſaith, That he ſaw among other things a monſtrous woman ſitting in the middle of a funnel, with a weight of lead in her hand; and as he was troubled to know what this prodigy meant, an Angel ſerving him for an interpreter, preſently informed him, That it was the image of impiety, —*& dixit, Hæc eſt impietas*; wherein we ſee, that Heaven, to paint out malice and wickedneſs, would not repreſent them under any other ſymbol or reſemblance, than in the perſon of a woman; the funnel ſerving her for a ſeat, ſignifies, that woman cannot keep ſecrets, no more then that, which hath two vents; and therefore I ſuppoſe for this reaſon the Prophet ſaw in the mouth a lump of lead, to ſhut up her lips, and ſtop her babling.

To conclude theſe Emblemes of holy Writ, St. *John* in the *7th.* of his *Revelations* ſaw a woman mounted on a beaſt, armed with ſeven heads and ten horns, having names and titles full of blaſphe-

mies, being not onely all over moſt gorgeouſly attired, being clothed with Purple, and ſet with Jewels, but moreover infinitely cruel, and drunk with the blood of the Martyrs of Jeſus Chriſt: We have in part interpreted this Viſion in the Epiſtle Dedicatory, but I muſt again ſpeak of it here, being the true pourtraict of the malice of a woman; for in figuring her mounted upon a beaſt with ſeven heads, it ſeems to intimate, that ſhe will ſpeak more than ſeven, there being as many tongues as heads; the Horns ſignifie her thouſand tricks and artifices; her names and titles full of blaſphemy, her propenſity to evil; her purple and jewels, her arrogance and pride, and the innocent blood wherewith ſhe is drunk, is the embleme of the cruelty and malice of her mind, which hath made her rejected of God, and deprived her of his graces.

St. *Cyril* in his Third and Fourth Book of the Spirit and the Letter, diſcourſing of God's allotment of the Land of Promiſe to the children of Iſrael, would not have the women put into the Liſt; and alſo upon the account of that

paſſage,

Paſſage, where *Pharaoh* commanded the Midwives of *Egypt* to preſerve the daughters, and deſtroy the male-iſſue, aſſumes, that God and the devil ſhewed themſelves contrarily in this; for the devil would have the males put to death, which were the better ſort, reſerving the females; and God rejected the females, not willing that they ſhould be enrolled amongſt the men to ſhare the promiſed Land, as being imperfect and unworthy of that honor: See his own words, —*rejicitur quod, eſt reprobare molle & imperfectum, & ſolis maribus dividitur terra promiſſa.* And *Origen* in his ſecond Homily upon *Exodus*, deriding *Pharaoh* ſaith, He was ill adviſed to put the better ſort to death, (that is, the males) and preſerve the worſt, the females, who were ſooner able to deſtroy his Kingdom than the men.

Pythagoras being asked, Why he gave his daughter in marriage to one of his greateſt enemies, preſently anſwered, *Nihil illi poteram dare deterius*— I could not give him a worſe thing, or better revenge my ſelf of him, woman being the moſt wicked thing in the world.

The Scripture declares this in the 25*th.* of *Eccleſiaſticus*, —*omnis plaga triſtitia cordis eſt & omnis malitia nequitia mulieris*; as much as to ſay, That as the ſickneſs of the heart, which is the principal of life, ſurpaſſeth the grief of all other corporal hurts, ſo the malice of a woman, which is the principal of all evil, is beyond all the wickedneſſes of the world. I deſire the vertuous to excuſe me, and do humbly beg their pardon; I apply this onely to the bad, whom again I call

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Q

Quietis Quaſſatio.

Enemy of Quiet.

HE that would ſet before you all the characters and deſcriptions which the Antients have made of women, both time and age would fail him ſooner

ſooner then matter; and ſo although we have ſaid many things in the precedeing Letter, yet is it nothing in regard of that which may be ſaid.

For it ſeems, that heaven hath ſo much the more inſpired grace, and ſerious Authors to write againſt them, by how much their wickedneſs hath encreaſed by aiding that ſpirit of darkneſs in the ruine of thoſe ſouls deſtin'd to ſalvation and eternal glory. St. *Chryſoſtom* writing upon the *19th.* chapter of St. *Matthew*, ſaith among other things, (to abridge that which he ſaid in this Homily) *Mulier eſt janua diaboli, via iniquitatis, Scarpionis percuſſio, nocivumque genus eſt fœmina:* Woman is the gate of hell, the way of iniquity, the biting of a Scorpion, and a hurtfull kind of creature in all things.

Valerius writing to *Ruffinus*, knew not better to deſcribe a woman, than by the Chimera who had the face of a Lion, the belly of a Goat, and the tail of a Viper; For ſhe hath, ſaith he, the fury and rage of a Lion, the lechery of a Goat, and the poiſon of a Viper. The Philoſopher *Simonides*, as *Joſeph Battus* reports,

being asked what woman was, gave her this definition, *Mulier eſt hominis confuſio, inſtabilis beſtia, continua ſollicitudo, indeſinens pugna, quotidianum damnum, ſolitudinis impedimentum, vitæ continenti naufragium, adulterii vas, perniciosum pretium, animal peſſimum, pondus graviſſimum, aſpis inſanabilis, & humanum macipium.* Woman is the confuſion of man, an inconſtant beaſt, a continual care, a combat without truce, a daily trouble, an impediment of privacy, the ſhipwrack of a chaſt life, a fraight of adultery, &c. And for theſe reaſons the Antients uſed this Proverb, Women is the veſſel of the devil, a ſtinking Roſe, a ſweet poiſon; for ſhe is a veſſel full of gall, which men imagine to be delightful and pleaſant. St. *Bernard* in his 52*d*. Sermon, dares to call them the Inſtrument of the devil. Read the Third Homily of *Carthagena*, the Fourth Tome, and other the like deſcriptions; and what St. *Jerom* holds, that a good woman is rarer than a Phœnix; concluding, that their number is ſo great, that no body there is, who is ignorant of their malice.

The

The *Sieur de Fieuville* Philoſophying of the nature of bad women, compares them firſt to the *Chamæleon*, which feeding it ſelf with wind, loves no man longer than the preſent; to the *Salamander*, who unagreeable to temperature, deſignes no happier end than to expire in the flames; to the *Locuſt*, whoſe pleaſure it is to skip about and through the fading flowers of the worlds inveaglement; to the *Syren*, which through its flattering charms feeds thoſe devouring gulphs of *Sicily*; to a continual Fire, which never goes out; to the ravenous putrid *Harpies*, which ſeemed born in the world on purpoſe to torment man, to ſhorten his life, to nullifie his contentments, debaſe his grandeur, vilifie his perfections, to abate his valour, enfeeble his courage, unfortunate his deſignes, redouble his pains, captivate his liberty, impede his enterpriſes, ſink his fortune, vex his quiet, and load upon his ſpirit a thouſand moleſtations, which ſhall day and night without intermiſſion turmoil him. A hell of noiſe, houlings, ſhreeks, and of ſo many torments, that men are forced to give way by flying from them; a ma-

nifeſt proof of their wickedneſs, lightneſs, and inconſtancy.

And if we have recourſe to Scripture, we ſhall find, that taciturnity and ſilence is the diſtinction between the good and evil women, and that it is the ſpecial gift and grace of God, *Donum Dei mulier ſenſata & tacita*; and joyns to that the *9th* of the *Proverbs*, *Mulier ſtulta & clamoſa*, woman is fooliſh and full of noiſe; and moreover, that ſhe is both ignorant and full of craft.

It is very true, that effemina e perſons, wooers, buffons, and the gallants, affect not ſilence in women, although it be a perfection worthy of a thouſand praiſes, but do deſironſly hear the prattle, the talk, and the iliads of ſuperfluous diſcourſe, being thence able to judge, whether they be Ladies of pleaſure.

But wiſe and vertuous men, diſcerning the gift of God in beſtowing of a wife, and that ſilence is the moſt certain mark of vertue, cannot prize too much ſuch a happy match, nor be too thankful to God. For my part, as nothing is more amiab'e in the world then peace and *Quiet*, ſo nothing is more de-

teſtable

teſtable than the fray and noiſe of womens tongues.

This made *Cicero* ſo handſomely retort it to thoſe who upbraided him with forſaking his wife, I cannot, ſaith he, ſerve my wife and Philoſophy, for either of them take up the whole man; and it is as much trouble to attain to the perfection of the latter, as to ſtudy the contentment of the former.

But that which renders a Philoſopher incompatible with a woman, is, becauſe nothing is more proper to the advance of his ſtudy then ſilence and quiet, which a woman cannot poſſibly indulge him, for ſhe is always in action, crying, waulling, or roaring, either againſt her domeſticks, or her neighbours, or ſtrangers, who come to viſit the maſter of the houſhold; finding a thouſand inventions to force words from thoſe who refuſe to ſpeak conformable to their will. The proof of this lies in the Bake-houſe, the market, the beating of the Buck, where they meet in great numbers, thoſe places being the onely rendezvous of that cackle and noiſe of women.

If you ſhall think this to be a ſmall imper-

imperfection, you are deceived a hundred Leagues, for this is the very condition of the damned, who without ceasing do howl, cry, and blaspheme against the Divine Majesty, as also against those who have been the occasion of their ruine; this we more visibly see in those *Spectra*, and other damned spirits, which come into certain houses, and in some particular places make so much noise, and cause so much disturbance, even to the most resolute, that they are glad to be gone. So we proceed to term her in the next Letter (according to experience) as she hath been to Houses and Families

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R

Regnorum Ruina.

Ruine of Realms.

IT were an impossible attempt, if I should think to write the several misfortunes

misfortunes and miſeries of men deceived by women unacquainted in the School of wiſdom and vertue; wherefore I ſhall omit thoſe tears, plaints, regrets, ſorrows, griefs, torments, t oubles, rage, languors, fury, death, and puniſhments of millions of men, affronted and injured by the malicious induſtry of women, whom they adored and honored as the Soveraign Lady's of their affections.

I ſhall omit that degenerous *Labour* of *Hercules* in his ſervice of *Omphale*, where he ſubmitted his invincible ſpirit and conquering hands to the ſweeping of her Chambers and Halls; and afterwards his dying enraged and mad by the poiſon and jealouſie of *Dejanira*: And alſo *Apollo*, who kept ſheep to pleaſe the daughter of *Admetus*; together with *Hippolitus*, who was torn in pieces by the means of his inceſtuous mother in Law; *Abſyrthes*, who was alſo diſmembred by his cruel ſiſter *Medæa*: *Roland*, that French *Hercules*, who languiſhed to death through the inconſtancy of the lewd daughter of *Galafrina*, and dyed, ſacrificing himſelf to her: King *Ipſis*, who died for *Anaxarete*; *Hemon* for

for *Antigone*, *Ovid* for *Corynna*, with many others: Who had no other ſatisfaction for this exceſs and profuſeneſs of life, than to ſee in the other world theſe execrable women puniſhed according to their demerits, becoming the paſtime of the Furies in their infernal Vaults. To omit the ſtories (with other prophane writings) of *Adam*, *Samſon*, *David*, *Solomon*, and the moſt accompliſh'd of the Antients, the moſt generous and brave courages that have been ruined by the female ſex, I reſume my ſubject, and will prove, that whole Kingdoms, Provinces, and Common-wealths, have fallen by misfortunes, occaſioned by ſome particular women.

Helena, once the Paragon of all humane beauty, fomented ſo bloody a war by the excellent features of her face, between the *Greeks* and the *Trojans*, that the laſt loſt both their life and honor therein: She afterwards remembring her ſelf of this fatal buſineſs, repented it ſincerely; for being advanced in age, (as is reported by *James Bergonne* in his Supplement of the Chronicles) and deſirous to ſee her face, ſhe called for a Looking-glaſs,

glaſs, and beholding her face ſo withered, and all the beauties thereof ſo tarniſhed, ſhe fell a laughing, and in that mood blamed the folly of thoſe, who for her ſake had endured ſo many troubles: *Alas*, quoth ſhe, *is it poſſible that ſuch a countenance ſhould cauſe the ruine of ſo many brave Cities, and the ſlaughter of ſo many thouſand gallant men, and noble warriors?* Theſe were the dying words of that moſt excellent Beauty.

King *Joram* (after the death of his father *Jehoſaphat*) ſucceeding in the Kingdom, his brothers being killed, and himſelf fallen into Idolatry, and the ruine both of him and his Kingdom thereupon enſuing; the Scripture gives this account thereof, and imputes it wholly to his unhappy wife; *Filia quippe Achab uxor ejus; & fecit malum in conſpectu Domini:* He had *Athaliah* the daughter of *Ahab* and *Jezabel* to his wife, importing, that it was no marvel this Prince was ſo wicked and guilty of ſo great crimes, having ſo wicked a wife for his companion. And in the Third of the *Kings*, the ſame Scripture ſearching the cauſe of the miſeries and abhominations

of

of *Ahab*, ſaith after this manner, *Jezable his wife, &c. Concitavit enim eum Jezabel uxor ſua, & abhominabilis factus eſt, in tantum ut ſequeretur idola quæ fecerunt Amorhæi.*

Philo Judæus notes in the firſt Book of the life of *Moſes*, that *Balak* King in *Aſia*, whoſe power extended it ſelf throughout the greateſt part of the Eaſt, never durſt enterpriſe upon the *Iſraelites* till he had conſulted his Devines, and particularly had ſent for *Balaam* that falſe Prophet, who, though conſtrained by the Spirit of God to ſpeak truth, nevertheleſs not to loſe the favour of that Prince, he adviſed him, that the onely way to effect his deſignes, and ruine that people, was, by ſending his women among them, whom he ſhould adorn and dreſs as laſciviouſly as could be: Which purpoſe the ſaid women effectually brought about by their allurements, ſo that the greateſt part of the youth ſubjected themſelves to Idolatry, before they were or might be permitted to fulfil their luſts on them; which ſo animated *Phineas* with the zeal of God's glory, and the love of Continence, and

ſome

ſome other with him, that falling upon theſe abominable perſons, they killed of them to the number of four and twenty thouſand, and ſo ſaving the Hoſt from being contaminated with thoſe filthineſſes, they gained the victory over that King, who by the counſel of the foreſaid Prophet had ſo in the groſs corrupted the people.

I ſhall onely add the example of *Cleopatra*, who, as *Plutarch* ſaith, was that rock on which *Mark Anthony*, that valiant and great Captain, daſh'd and broke himſelf in pieces by his impure pleaſures: But ſhe not onely ruined him, but was the cauſe of a thouſand troubles to the State of *Rome*. *Marcus Aurelius*, that wiſe Prince, ſaith, That the fire of *Ætna* was not ſo hurtful to *Sicily*, as this wicked woman to every Canton of that Empire. To conclude, As vertuous women are given us from Heaven, to alleviate the miſeries of our nature, ſo are the bad born expreſly to vex men, and to oppoſe and ruine all their deſignes and good fortune.

Now although ſo many thouſand imperfections combine in them, yet more par-

particularly Pride reigneth and rageth in them, which, in explication of this next Epithet in in our Alphabetical order, ſhall be ſeen.

S

Silva Superbiæ.

Forreſt of Pride.

PRide is a vice ſo deteſtable and pernicious, that it hath made of an Angel a Devil, *Lucifer*; of a Man a Beaſt, *Nebuchadnezzar*; of *Adam*, the ſubject and object of all thoſe miſeries which encompaſs and thwart us. If you would ſee the deſcription, the Divines hold, That it is properly a diſorderly appetite of its own excellence, or of its ſelf, which cauſeth contempt of God, and of thoſe whom he hath made ſuperior in Grace, Honor, and other pre-

prerogatives. All the learned hold it for the chief of the other vices, and ſay, That it is ſhe which combats and aſſaults all the other vertues.

St. *Auſtin* ſaid, That ſhe is the Comrade of all ſins, the guide and director in all their deformities; the reaſon is, becauſe ſhe is often generated by a love of juſtice and of vertue, and proceeds in the way of good works; whereas other vices are cheriſhed by bad actions, and are known by their works.

This abhominable vice is as a peſtilential wind, which blowing under the tree of vertue, withers the beauty of a ſoul, as a Poet hath expreſs'd it,

Pride is the root and head of every vice.
The ſource and fountain of what ills befall us.
Who hath this monſter tam'd, may freely ſay,
That he hath ſhook the mighty Tower of ſin.
By pride the devil full of cunning ſpight,
From Paradiſe our firſt Parents baniſhed,
Subjected us to labour, griefs and pain;
The gulph and precipice of miſery.

If then thou'dſt break through ſins Battalia,
Rout thoſe Philiſtines; ſet thy courage to't,
Cut off thy vaunting proud Goliah's *head:*
For the whole Army ſeeing him to bleed,
And his head rear'd the Trophee of the field
Will quail, and their ſubdued powers yield.

As we ſee in war, that no ſooner as the General is fallen in Battel, but the adverſe ſoldiers ruſh forward without looking behind them; ſo he that can triumph over pride, and can drive it from its Empire, ſhall ſpeedily diſſipate all other vices; for humility, its contrary, being the treaſury of all other vertues, and being ſtrongly fortifi'd within the ſoul; pride, though it were accompanied with the ſtrength of all other ſins, ſhall never enter or prevail againſt it.

But if you deſire to know the ordinary retreat of this unhappy vice, I ſhall without fear of a feather'd brain tell you, that it is the wicked noddle of a woman, the idolater of her own irregular paſſions; *for never was Lucifer ſo proud in heaven,*

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as ſuch women are on earth. You may ſee the proof of this in the firſt woman, whom a feigned promiſe of the evil ſpirit ſo wrought upon, that ſhe deſired to be equal with God, as the Schoolmen and St. *Auſtin*; an act certainly of the greateſt preſumption in the world. And if ſhe who received the firſt favours of heaven, and ſo many proofs of the love of God, forgot her ſelf ſo much, what ſhall we think of others of her ſex, which are not ſo perfect? For my part I believe, that if there are any humble of the ſex, they are like the Sun among the Stars, or the Phœnix among other Birds; and ſo it is no great marvel, that the humility of the bleſſed Virgin invited the Son of the God of Heaven to deſcend into the earth, and that her merit accelerated the great myſtery of the Incarnation by ſutableneſs and congruity, as the Doctors hold; for her humility was ſo acceptable to the Divine Majeſty, that knowing it to be an extraordinary wonder in that ſex, he forgot the pride of the firſt woman, and without further delay ſent the Word of the Father to be made Man. Now except her,

I know not any woman who may preſume to boaſt of ſo much humility, as to be reputed clear of affectation and vain-glory.

Humility is ſo valuable in a woman, that ſhewing it ſelf upon occaſions, no man can tax her with any imperfections, ſo as to obſcure that goodneſs which is believed to be in her; her humility makes her to be ſuch as men could know to deſire. The Prophet *Nathan*, in ſetting forth the quality of a good woman, found nothing better to his purpoſe than the compariſon of a ſheep, the gentleſt and meekeſt of all the creatures, as we may ſee in his Parable to King *David* in the matter of adultery which he had committed with *Bathſheba*: *There was* (ſaith he) *a poor man who had nothing in the world but one poor ſheep, &c.* mark how he calls the wife of *Uriah* a ſheep, for ſo ought every good wife to be, pleaſant, humble, ſilent, and obedient to her husband, as a ſheep to its ſhepherd: and the husband ought to treat, keep, nouriſh, and maintain her as his ſheep, and love her as his darling. Whereunto I add with the Wiſe-man, that *ſuch a woman*

is favour from heaven beſtowed on man ; Gratia ſuper gratiam mulier ſancta & pudorata. And again, *Mulieris bonæ beatus vir.* But of this before.

That which is further obſervable in the ſame place, is, That God oftentimes recompences the good works of a man by the offer of a vertuous wife ; *Pars bona mulier bona in parte timentium Deum dabitur viro pro factis bonis.*

Solomon ſaith further in his *Proverbs*, that *parents give unto children means and riches, but it is God that giveth unto them prudent and diſcreet women : Domus & divitiæ dantur a parentibus, a Domino autem proprie uxor prudens* ; the Hebrew Text is more emphatical, having theſe words, *Domus & divitiæ hæreditas patrum*, ſignifying, that good and bad children ſucceed alike to the goods and eſtates gained by their parents care and induſtry ; but that women being not the goods of fortune, God beſtowes the good one onely to ſuch as fear him, and obſerve his commandements. The ſame is likewiſe ſet down by the Royal Prophet, for having premiſed, *Bleſſed are they which fear the Lord, and walk in*

his ways, he adds p eſently the reward to follow, *his wife ſhall be as a fruitful vine* (that is reclus'd or ſhut up in the moſt ſecret place of the houſe, or) *on the ſides of his houſe*, ſignifi'd by theſe words, *à lateribus domus tuæ.* To which purpoſe St. *Paul* ſpeaking of the aloneneſs of Virgins, ſaith, that *they ought to be guardians of their houſes*, for in ſtead of what our verſion hath, *having care of their houſe*, the Hebrew reads it by a Hieroglyphick of a wiſe and vertuous daughter, having a beaſt called the *Once* at her feet, teaching us, that as the male of that creature is more feeble than its female, which ſurpaſſeth him in courage and valour; ſo ought a wiſe daughter to appear more vigorous than a man, in reſiſting thoſe flattering courteſies, and deceitful wantonneſſes, the impertinent and ſlippery feats of heady youngſters, who make much of them to no other purpoſe than to deſtroy and ruine their honor and reputation: And as that creature delights not in any place but in thick groves, and inhabitable deſerts, and departs not out of them but to ſeek proviſion; ſo ought a wiſe and vertuous daughter

daughter to be a lover of ſolitude, and not not to depart out of her houſe, but onely to the Church, and employ her ſelf wholly in the ſervice of God, and careful honeſt exerciſes.

But if you think that ſolitude is requited onely of Virgins, behold two other Hieroglyphicks, which make it appear, that it is well becoming women of diſcretion; *Euſtac. lib. 2. de Iſmeniis*, ſaith, that the Antients repreſented chaſtity two manner of ways, the firſt was, by pourtraying a women crowned with a garland, woven with all ſorts of flowers that nature produced, the Roſe excepted; ſhe wore a net for her garment, which covered her face, her breaſt, and her feet, ſignifying the pudicity of woman, to preſerve which, all the graces, perfections, and flowers of the world are requiſite; except that which ſmells of *Venus* and impudicity, ſignifi'd by the Roſe, which is dedicated to that goddeſs, whoſe love is unchaſt.

The ſecond pourtrait repreſented a Lady, crowned with all ſorts of pretious Stones and Jewels, Rubies, Diamonds, Emeralds, and other ineſtimable

riches, with a Carbuncle in the middle of her forehead, which gliſtered like the Sun, being covered with a thick robe, all her care being to hide her feet; ſignifying by this Embleme, that the riches wherewith a woman ought to adorn her ſelf, ſhould not conſiſt in cloathes, but in ſpirit and vertue; and a'though ſhe be poor in rayment, it ſufficeth if ſhe be rich in head.

This is to ſhow, that not to go often abroad, but to ſtay at home, is a great ſigne of the loyalty of marriage, and an aſſured token of an excellent woman, and obedient to her husband. But on the other ſide, if you deſire to ſee the marks of a proud and wicked woman, take notice of theſe; She will be diſdainful in her looks, lofty in her ſpeech, ſupercilious in ſilence, diſſolute in riots, furious in ſorrow, grave in her pace, honeſt in appearance, prone to offer injuries, impatient to endure them, deſirous to command, ſlow to obey, ready to do ill, backward to do good, unmoveable to pardon, eaſie enough to vengeance, delicate in her diet, and ambitious to play

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the Lady in all things, of which, ſee two examples for proof.

Pliny the great Naturaliſt reports, that *Cleopatra* Queen of *Egypt*, the moſt proud and laſcivious that ever was, obſerving *Mark Anthony* to exceed all men in the ſumptuouſneſs of his feaſts and banquets, entertaining his gueſts with the moſt choiſe and exquiſite Viands that could be had; out of ambition or emulation uttered ſome words in diſparagement of his treatments, giving out, That they were nothing near the coſt and value of thoſe which ſhe would provide and prepare: Of which he being advertiſed, having taken *Lucius Plancus* for judge in the difference, demanded of her what ſhe could do more magnificently than he? This proud Princeſs without any other reply, having two Pendants in her ears ſet with two ineſtimable Pearls, which were doubtleſs the chief works of Nature, took the one of them, and having diſſolved it in Vinegar, ſhe drunk and ſwallowed it down in the preſence of *Mark Anthony*: Which *Lucius* ſeeing, and regretting ſo great a waſte, clapt his hand

hand upon the other, and prevented the ſwallowing down of that; and the better to pleaſe and pacifie her, gave ſentence of victory on her ſide, although *Mark Anthony* was much troubled thereat. But *Lucius* forbore not to take the Pearl, and dividing it into two, he made thereof two Ear-pendants for the Statue of *Venus*, which was in the Temple of *Pantheon* at *Rome*.

The ſecond Hiſtory is of a wife of the Duke of *Venice*, named *Dominica Sylvia*, whom he had taken in *Conſtantinople*. *Anthon. Sabellicus* in his Firſt *Decad. Lib.* 4. *Tom.* and the Mirror of Examples, *Diſtinct.* 1. *Sect.* 84. reports, that this woman, puft up with pride and arrogance, was ſo delicate in her meat and drink, ſo curious of her body, and ſo nice to be ſerved, that ſhe had not onely the perfumes of Musk, Civet, Amber-gris, and other ſweet Odors in every corner and nook of her chamber, even to trouble the head of thoſe that entred in; ſhe was ſo delicate, I ſay, that ſhe would not onely be ſerved with common and ordinary water to waſh her ſelf, but command her ſervants

to

to take off every morning the dew of heaven from the moſt odoriferous plants and herbs for her uſe; and moreover ſhe would not touch with her fingers the meat ſerved on her table, but taking it with golden forks, ſhe would in that manner put it into her mouth; though at laſt her prodigious delicacy coſt her dear: For heaven not able longer to endure the inſolent pride of this Syren, not onely inflicted Fthiſis or a Conſumption on her in her whole body, that no one of her domeſtick ſervants or grooms could endure to be near her, they dying from her bed as phrantick and mad; but, as much as ſhe had deſpiſed all things common to the ſuſtenance of life, ſo nothing now, what manner of waſhing ſoever that could be invented, could remedy this ſtinking diſeaſe. Whereby we ſee, that the delicacy of theſe fine and nice Dames, thoſe dainty mouth'd creatures, are no whit pleaſing to the Divine Majeſty, and that at the end of their carrier, he knows how ſeverely to chaſtiſe them, according to the example of wicked *Dives*, whoſe ſentence of damnation was onely grounded on his delicacy in habits,

habits, in wearing fine linnen and purple, his luxury in feasting, and his inhumanity towards the poor.

In sum, the haughtiness of some women mounts to so high a degree, being once advanced in office and authority, that it is a Martyrdom to obey them, and extreme cruelty in them to command to the utmost extent of their passions and wills: Wherefore behaving themselves in this manner, it will be nowrong done to call them further

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Truculenta Tyrannis.

Terrible Tyranny.

Cicero, the wonder of the Romans, saith, That vertue hath such a lustre, so much beauty, and perfection, and excellence, that if she could be seen, she

ſhe would raviſh the eyes and hearts of all men, and that there would not one be found who would not follow her, and become ſervant to her amiable looks: From whence it eaſily follows, that nothing is more ugly, and deformed, and horrible to ſee (if it were viſible) than its contrary, Vice; and that as Vertue for its excellent beauty ought to be eſteemed and praiſed in every place where ſhe is to be found, ſo are we to diſparage vice, her ſworn enemy, where ever we meet with her, without conſideration of the perſons that adore her, whether they be ſmall or great, poor or rich, Peaſant or Noble, Lord or Vaſſal, Diſciple or Maſter, Man or Women; for herein we ſhall imitate the examples of many holy and religious perſons.

To my purpoſe. No man ought to account me raſh, if I have been ſo bold as to attaque the vice of women, offering themſelves to my mine eyes as the moſt obnoxious to the Law of God, and deſtructive to the ſalvation of ſouls, that I meet with in the humane ſpecies of this age. It is true, that men for the moſt part are come to the utmoſt period

of

of their wickedneſs, but they are therefore beholding to women, who foment, maintain, and cheriſh them in thoſe abhominable courſes. St. *Chryſoſtom* expounding that paſſage of the 19 Chapter of St. *Matthew*, *Hom.* 32. *Non expedit nubere, &c.* If you would know, ſaith he, what a woman is, I anſwer you, that ſhe is the ſworn enemy of friendſhip, an inevitable pain, a natural temptation, a deſirable calamity, and domeſtique danger.

Tertullian gives her not ſo many Epithets, but they are not therefore the leſs important; Thou art, O woman, (ſaith he) the gate of the devil, thou art he who ſhewedſt that unhappy Tree, the deſerter of the Divine Law, &c.

Origen ſaith no leſs in that Sermon which he made of the Chananæan woman, The woman is the head of ſin, the weapons of the devil, the cauſe of our expulſion out of Paradiſe, the mother of delinquency, and corruption of the Law: and adds, that the devil left her to *Job* to afflict him the more, and to provoke him to curſe God in thoſe terms; *Maledic Deo, & morere.* I could cite St. *Cyprian*

prian in his Book of the ſingularity of women; and the Sermon St. *Epiphanius* made againſt them: but I think it ſatisfaction enough to name but their authorities againſt them, eſpecially being to the ſame purpoſe with the former.

But that which is more particularly blamable in a wicked woman, is, their tyranny and cruelty, which they practiſe towards thoſe whom they keep under the key of their obedience, having an abſolute power and full maſtery over them to whom they are particularly obliged.

Plutarch hath a ſtory handſomely to this purpoſe; *Ninus* the Monarch of the *Aſſyrians* was ſo taken with the beauty of a Maiden-ſlave, named *Semiramis*, and was ſo furiouſly enamoured on her, that he married her, and choſe her before all the Ladies of his Kingdom; but in ſtead of cheriſhing, valuing, or eſteeming the goodneſs and favour of the King, ſhe no ſooner became Miſtreſs of his heart and affections, but having obtained by her female devices his authority, to command throughout his Empire, and manage for one whole day the affairs of State: She no ſooner was veſted therewith,

with, but ſhe inſtantly deprived him not onely of his Royal Greatneſs, but alſo of his Life, with others of his familiar friends, to the intent to reign more ſecurely, and exerciſe her cruel tyranny.

The other of *Medea* is no leſs cruel, for having got from *Jaſon* all that a woman outragiouſly could ſnatch from a man, to whom ſhe had abandon'd her ſelf, ſhe contrived againſt his proſperity, and againſt the quiet of his family; and to act her part the better, ſhe learned the Magick Art, to be ſubſervient to her, in the ruine of her whom ſhe deemed to be her rival, and to diſpleaſe him whom ſo paſſionately ſhe loved. Her cruelty was ſo great, that ſhe murthered her brother as a pledge of her impudicity.

Atalanta the daughter of *Scheneus* glorying and triumphing in her beauty, (ſurpaſſing all of her age and ſex) and ſwiftneſs in running, reſolved with the conſent of her father, never to marry any one but him who ſhould out-run her in the race: Giving this anſwer to all her ſuitors, I will not refuſe to be the wife of the Victor, and to be the Lawrel of his victory, on condition nevertheleſs, that

that the vanquiſhed die by my own hand, to expiate their temerity; which bloody condition ſhe ſo ſtrictly obſerved, that *Hippomene*, ſon of *Megare* and grandchild of *Neptune*, a moſt beautiful young man, coming to the courſe, and ſeeing the rivolets of blood at the end of the Career, was exceedingly aſtoniſh'd, ſaying within himſelf, Is it poſſible that men ſhould be ſo blind, to ſeek a woman among ſo many dangers? but while he thus deplored the ſad fate of his miſerable corrivals, *Atalanta* paſt by (whom yet he had not ſeen) whom when he ſaw glittering like the Sun in beauty, he lift up his hands to heaven and cried out, being dazled with ſo many miracles, *Pardon me, couragious Lovers, that I have accuſed you of folly; excuſe my indiſcretion, which hath wrongfully condemned you b fore I knew the price of your race, the merits of that rich recompence which animated your hopes.* *Hippomene* being thus raviſhed with the beauty of *Atalanta*, and being jealous that ſome o her would preſent himſelf before him, reſolved immediately to hazard his life as the others, and to enter the liſts, to

gather the fruits of love. *Atalanta* in the interim not regarding but affranchiſing and ſetting at random the conſiderations of the beauty, nobility, courage, and love of *Hippomene*, who expoſed himſelf to death for her ſake, ſaid with an inflexible heart to mercy. Wherefore ſhould I care for his life, having made ſo many to die already? he muſt die ſince he deſerves it, ſince he will deſtroy himſelf, the death of my other Suitors not ſerving him for a warning: But ſhall he die for having deſired to live with me? ſhall he receive no other reward of his love than an unjuſt fate? Wherefore (for the aggravation of her cruelty) ſhall I have a heart ſo baſely inhumane to deſire a victory, which ſhall charge me with the reproaches of his blood? But amidſt theſe ſuſpences of *Atalanta*, *Venus* favouring *Hippomenes*, gave him three beautiful golden Apples, which, having got a little way before her, he let fall one after another, and while ſhe, ſurpriſed with the luſtre of them, ſtoopt to take them up, he came firſt to the Goal, and married her. But this good fortune was not laſting; for *Atalanta* continuing her pride,

pride, and being ſo notoriouſly ambitious, drew upon her the fierce anger of *Cybele* the mother of the gods, (whoſe Temple ſhe had prophaned by carnal pollution) who ſtrangely metamorphoſed them both, changing *Hippomene* into a Lion, and *Atalanta* into a Lioneſs, to live thereafter in woods and forreſts amongſt the beaſts.

I will recite no more Hiſtories, fearing to offend the goodneſs of wiſe and diſcreet women, who cannot without much horror hear ſo much diſcourſe of the cruelty of thoſe who diſhonour their ſex. It ſhall ſuffice to ſay, that there are women ſo rigid in authority, ſo exact in their commandements, ſo punctual in their ordinances, ſo jealous of their power, and ſo imperious in their behaviour, that as it is requiſite for a woman to know how to command women wiſely; ſo muſt ſhe be a woman that knows readily how to obey the laws and ordinances of women. I leave themſelves to be their own judges in this, and onely add, that theſe naughty packs have a heart ſo vain, a mind ſo haughty, and a

port ſo proud and ſtately, that we may well ſirname them

V

Vanitas Vanitatis.

Vanity of Vanities.

FOr three or four good reaſons parents did antiently ſorrow at the birth of their daughters; the firſt was, for that if they were handſome and comely, a great deal of care, trouble and vigilance was required to keep them ſo, which was well ſignifi'd in that Hieroglyphick of a woman who was repreſented armed *cap a pe* with a Dragon at her feet, to ſhew, that chaſt maidens need all manner of arms and defences to reſiſt the aſſaults and ſuggeſtions of the devil, and the cunning inſinuations of ſenſual men, and who have no government over themſelves.

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The ſecond was, That if they were ugly, or deformed, or ill-ſhaped, a great deal of mony was required to ſet them off in marriage. The third, That being unapt to Sciences and Mechanick Arts, they were of no uſe either to private or publick good. The fourth is, The natural vanity and cuſtome of women, who give the reins to their unbridled paſſions; for proof whereof, if you obſerve their words, their actions, their enterpriſes and deſignes, and all their behaviour, you ſhall find ſo much vanity and vain-glory, that the braveſt Orator in the world could better deplore then expreſs them. This vanity makes them diſdainful, lofty, curious, deſirous of praiſe and honor, to the vaunting of their extraction, of their nobility, that they came from out the thigh of *Jove*; this makes them pleaſant and attentive to the cogging and flattering courtſhips, even to the contempt of candor and ingenuous freeneſs, which is one of the moſt noble qualities they could be poſſeſs'd of; wedding, as it were, diſſimulation, ſo that hypocriſie, and that ſeeming good which appears in them as by inſtinct of nature, is meerly

a diſguiſe; they force their deportments, and draw in their mouth, the more artificially to grace their words, which are thoſe Lime-twigs whereby they catch thoſe, whom they would metamorphoſe into their humors and qualities.

'Tis this vanity alſo which makes them pompous vain-glorious, nice, and and to be wantonly habited, for which they ſearch all manner of ſtately bravery and gaudineſs; the *Mœnian Pactolus* and *Portugal Tagus* muſt be deſpoil'd of their rich gold Sands, to content their luxury in Rings and Jewels; the Odors of Musk, Amber-gris, Civet, Iris, and Abdanon are not ſpared, to perfume thoſe ſtinking and unſavoury exhalations which come from beneath them: and further, to reform the wiſdom of God, (O vanity inſupportable!) they content not themſelves with Neck-handkerchiefs, Gorgets, with falſe Perruques, white, flaxen, frizel'd, auborn, and brown; with Bracelets, Neck-laces, Carknets, and a thouſand other leſſer trinkums, but they uſe alſo paintings, falſe colours to diſſemble the uglineſs of their face, their neck, and their breaſts, whoſe dugs,

without

without this artifice, would rather look like two horn-pipes than pipes of milk; where love's fooliſh paſſion lays his Nets to catch thoſe Swans of *Meander*, without conſidering, that theſe things are abhominable before God, and forbidden by the Divine Laws, as alſo by prophane.

Lycurgus by his Laws forbad the ſuperfluity in apparel; and the *Romans* ſeeing the exceſs and luxury in them, eſpecially by women, made a Law, that they ſhould never wear any dreſſings of gold, nor any garments of diverſe colours, or powdered with gold and ſilver: Which Law continued, till the effeminateneſs of *Aſia* became Miſtreſs of that glorious City.

But, may ſome Finical Dame ſay, men are as guilty in this vanity as women. Grant them to be ſo, yet are they more excuſable, becauſe the moſt part thereof is in expence upon Arms, Horſes, Cloaths, and other equipage, commonly upon deſign to raiſe their fortune, to appear ſplendid in Courts and Camps well accoutred to the ſervice of their Princes. But women with all theſe looking-glaſſes

at their ſide, their Fans and Muffs, &c. & other trim niceties, have no other aime, but make uſe of them for the moſt part to draw in the ſlaves of their lewd pleaſure, with ſo much excels, ſuch charge, and ſuch curioſity, that the poor Taylor knows not of what wood to make his arrow, with what new faſhion to pleaſe them.

And though the mode now be eaſier to be found than the ſtuff, yet is there a certain ſort of women, that, if they could, would wear the whole world on their backs. To which purpoſe he that writ, *The means of making the Turks ſworn enemies of Chriſtendom*, in his book hath this paſſage, I ſaw a Turkiſh woman, who belonged but to a private perſon, wear about her in cloaths to the value of 3000 Duckets: If a ſimple Damoſel was ſo vain, what think you of the wives of the Baſhaws, the Viziers, and the Grand Seigniors. But to leave the Turkiſh women, we have ſo bad here in *France*, that we may not well blame them there.

St. *Cyprian* ſaith, That women which

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go thus attired, wear the ſtamp and image of the Devil. St. *Auſtin* terms ſuch garments, the ſignes and interpretation of an adulterous heart, and laſcivious and inconſtant mind; *Impudicus habitus ſignum eſt adulterini cordis.*

St. *Paul* writing to his Diſciple *Timothy*, would not have women to be adorned with ſo many pretious ſtones, carkenets, curl'd hair, and rich habits; but to wear onely ſuch as were decent, honeſt, and agreeable to their quality, walking always in modeſty and ſobriety: *Cum verecundia & modeſtia ornantes ſe.*

Theodoret reports a pretty ſtory in his Hiſtory of the Fathers, which deſerves reading: His mother being aged twenty three years, and troubled with a ſore eye, went to St. *Peter* the Hermite in a ſilk gown, and adorned with rich pendants in her ears, to obtain a remedy. That holy perſon ſeeing her in ſuch a habit, which ſhe thought ſuitable to her youth and quality, took occaſion to ſpeak familiarly to her about it, and to reprove her vanity in this manner: What would you ſay, Madam, if you ſhould ſee a dull

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and unskilful Painter take up the Pencil to mend a Picture, which had been drawn by the beſt workman in the world, and wherein, according to his judgment, nothing could be faulted; would you not take that man for a raſh and ignorant fellow, and worthy of puniſhment? and this excellent Painter, would not he have cauſe to complain of this boldneſs, and to cauſe him to be ſeverely chaſtiſed? She thereupon replying, that he had juſt cauſe to do ſo. He then rejoyned, Conſider in the ſame manner, (Madam) that God, that great heavenly Maker, hath created you to his own image and likeneſs and bythe ſame power he created you has made you perfect and accompliſh'd; and think you, that you have not luſtre, beauty, and perfection enough to pleaſe his Divine Majeſty, without borrowing from the creatures (the works of his hands) an addition of ornament, reforming thereby his infinite power, and ſoveraign wiſdom? If you have recourſe to paintings, patching to ſtrange colours, to borrow'd hairs, and other vanities, will not this ſhow, that you believe God to be ignorant,

rant, wanting of power, and inconſiderate, in not having made you according to your deſire? May you not be charged with boldneſs and preſumption by that Divine Majeſty, who made you no other then you are? His words ſtrook ſuch a fear into her, that having her eye cured by him, ſhe came home and diſroab'd her ſelf of her gay attire, laid aſide her pendants and her other fineries, in the moſt flouriſhing age of her life, habiting her ſelf ever afterwards as plainly and modeſtly as ſhe could.

I wiſh our fine Dames would do the like, that there were no ſuch ſhe-reformers of the wiſdom of God in the world, remembring that terrible ſentence of the Prophet *Zephaniah*, *Viſitabo ſuper omnes qui induti ſunt veſte peregrina*; by which God threatens, that in the laſt day he will make inquiſition of thoſe who wear ſtrange garments and other gauderies, which make up an artificial beauty. To which purpoſe I wiſh thoſe plaiſtered fine Dames, which will not amend, were as handſomely affronted as thoſe Curteſans were once by the means of *Phryne* (the beautifulleſt harlot

ha lot in her time) in a full feaſt.

Eraſmus ſaith in the ſixth of his Apophthegms, that ſhe being one day at Table with a great number of her ſiſters of the ſame Trade, ſeeing them all-to-be-painted, to put a trick upon thoſe wenches (it being a cuſtome and mannerly for gueſts to do that which others do out of civility and good carriage) ſhe wetted her hands in the water, and therewith rubbed her forehead: the others ſtreight doing the ſame in imitation of her who was a Sun in beauty without paint or other artifice; the fucus was apparent, the wrinckles were ſeen, and they look'd like old withered hags, which made them the laughter of the whole company, who diſmiſs'd them with as much ſhame and diſgrace, as they came full of mirth, pride, and arrogance.

To ſay all in a word, if this be blameworthy in ſecular women and Courteſans, a thouſand times more deteſtable it is in thoſe, who in all their ways and actions, ought to give teſtimony of their contempt of the world, and the luſts and vain pomp thereof; who are obliged to

pleaſe

pleaſe none but their celeſtial Spouſe, who delights in thoſe ſouls which perfect themſelves in the race of mortification, and in the exerciſe of patience under all the ſeverity and heat of thoſe afflictions which it pleaſeth God to ſend them towards their advancement in the way of ſalvation, and the attainment of glory.

If as St. *Peter* ſpeaking of women, ſaith, They ought rather to go in a decent habit, and be rather adorned with vertue than with gold, ſilver, or jewels; that her cloaths ought to be of the ſame value, ſimplicity, and modeſty as fits ſuch who have a Husband ſo divine and heavenly, and who pleaſeth not himſelf with thoſe minds which are taken up among their wardrobes, and furrs, and corruptible earthly riches, and who reliſh nothing but wanton Venery: And if the wife of *Philo* the Jew could reply to thoſe who blamed her, for not wearing a Crown on her head, and other ornaments, as the women of her time did, I am adorned, ſaith ſhe, already with the ſingular vertues and perfections of him, whom God hath given me to be my husband: If women are to take up the reſolution

reſolution of daughters conſecrated to God, and who by the vow of their profeſſion have eſpouſed a perpetual Cloyſter, to live conformably to the actions and vertues of him, who hath redeemed them by the effuſion of his blood, endued them with his grace, beſtowed on them his love, taken them for his moſt dear and loving Spouſe; ſhould they have any other felicity, or glory, or contentment, than in the Croſs? ſaying with St. *Paul*, *Mihi autem abſit gloriari niſi in cruce, &c.*

Beautiful *Eſther* long ſince ſaid to God, *Thou knoweſt that I abhor the ſign of my high eſtate which is upon my head, in the day wherein I ſhew my ſelf, and that I abhor it as a menſtruous rag, and wear it not when I am private by my ſelf.*

Livy in his Fourth Book of the *Roman* Hiſtory, obſerves, That the Senate having ſet at liberty one of the Veſtal Virgins, falſly accuſed of inceſt, the Pontifex *Maximus*, to take off any ſuſpition which afterwards might fall upon her, and to ſhew her the manner of that life which ſhe was to obſerve according to her profeſſion, forbad her ever afterward

to

to be trimly dreſt, and that above all ſhe ſhould not give her ſelf to ſcurrilous talk, or any kind of merry diſcourſe; but that ſhe ſhould behave her ſelf as becomes a ſerious, ſage, diſcreet, ſilent, and modeſt women in all her actions. And if this were required as neceſſary in a Veſtal Virgin, who worſhipped Idols, how much more is this requiſite in Chriſtian Maidens, who adore the true God, and are his Spouſes?

St. *Jerom* ſhewing *Læta* how ſhe ſhould inſtruct her daughter, whom ſhe had devoted to Chriſt by the vow of her Virginity, among other excellent inſtructions theſe are very remarkable; Have a care, ſaith he, that your daughter frequent not the company of ſecular and worldly women; beware you bore not her ears, paint not her face, curl or powder her hair, vermillion her cheeks, encircle her neck with pearls, adorn her head with Rubies or chains of gold, or her body with pretious garments, which are already the beginning of the fire of hell; remember that *Pretexta*, that noble Lady attiring the Virgin *Euſtochium* a-la-mode the times, at the command

command of her husband *Hymetius*, to break and fruſtrate the good purpoſe and deſire of the mother of the ſaid Virgin, was menaced by an Angel from heaven, who appearing to her in the night, ſaid thus; Miſerable as thou art, how haſt thou dared to prefer the command of a husband to the Son of God? who made thee ſo hardy as to touch his Spouſe with thy ſacrilegious hands? wert thou not afraid to prophane by ſuch uncleanneſs a Virgin of God? Now that you may bear the puniſhment of this ſin, I declare unto thee, that thy hands ſhall wither, and thou ſhalt ſuffer extreme pain, and at the end of five months Hell ſhall ſwallow thee up; and I aſſure thee further, if thou perſevereſt in thy wickedneſs, and in thy naughty courſes, God ſhall take away thy husband and children. A terrible threatning, but I tremble at the effect; ſhe delayed her repentance, and God haſtned his judgment, cauſing her to die ſuddenly: an example to others to forbear corrupting of ſuch, who are dedicated to the ſervice of God.

From whence I infer, That not only the Votaries themſelves offend in trim-

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ing and dreſſing themſelves, but alſo thoſe that give them advice and counſel to to do: For the bleſſed Bridegroom enquires not of the ornament of the body, but of the ſoul; not the nobility of birth, but vertue; not the beauty of the face, but of the mind; not the good condition of the body, but the health of the mind; not prudence or other worldly bravery, but Faith, Hope, Chirity, Humility, and other vertues, which keep us right in the way of ſalvation. Thoſe that live contrarily, and to the guiſe of the world, and of the looſer ſort, I ſhall not be afraid in ſtead of the Spouſe of Chriſt to call them Harpies, Syrens, inanimated by evil Angels, Sprites bearing the image of the Devil, and meriting to be compared to the conditions of *Xerxes* the Monarch of *Perſia*, and that we paint upon her forehead, according to the order of the Alphabet, this Epithet

X

Xanxia Xerxis.

Xerxes's Ambition.

Xerxes was a Prince ſo inflated with arrogance, and puft up with ambition, and tainted with vanity, that he had not his like, and therefore is a fit compariſon for women, by his conformity to them, and theirs to him.

The pride and ambition of this Prince mounted to the high imagination of conquering the terreſtrial Paradiſe, having an Army of 1200000 men, as *Palbertus* reports: but God, that reſiſts the proud, withſtood his deſign, afflicting him with ſo terrible a famine, that through meer hunger he and his Army was conſtrained to retreat the ſame way again. This was a vaſt haughtineſs, but if we conſider that haughty tranſgreſſion of the firſt woman,

we

we ſhall find it to ſurpaſs this in every point.

Men further report two things of this Prince, more remarkable then all the other; the firſt, his luxury and exceſſes in pleaſure; the ſecond, his extreme choler, and furious vengeance. *Cicero* ſaith, in the Fifth Book of his Tuſculan Queſtions, about the beginning, That this laſcivious and waſteful Prince contented not himſelf in the taſting the known debauch'd pleaſures of the age, but to fill his depraved concupiſcence, promiſed by his Edict great rewards to ſuch as ſhould invent new and extraordinary ones; the moſt ſcelerate action in the world.

To the ſecond, his rage; *Herodotus* ſaith, That coming with his Army to the ſtraits of the *Helleſpont*, over which he deſigned to build a Bridge, to march his men over from *Aſia* into *Greece*, it happened, that during this labour in vain, a ſtorm aroſe and broke down his Bridge ſo much as he had done. At this he was ſo madly incenſed, that he commanded three hundred blows with a Rod to be given this Sea, and threw Chains into it

thinking to ſhackle it; he bad alſo ſo many bangs to be inflicted on it, adding all ſorts of threatning and miſchief. This not appeaſing his fury, in the laſt place he gave order to cut off the heads of all thoſe, who were appointed to the cuſtody of all his Waters and Bridges, as if they had been the cauſe of this unfortunate adventure; this was a wild ſally of the maddeſt and inconſiderateſt perſon in the world. But if we ſearch Hiſtory, we ſhall find women more brutiſh, wanton, and audacious than this proud Prince; for to the firſt, his luxury, I abhor to think there ſhould be found women ſo diſſolute and beſtial, that not content with the moſt luſtful perdite ſort of men of their own ſpecies, but that abuſing their nature, they ſhould proſtrate and abandon themſelves not onely to beaſts, but to the devil himſelf, who enjoy and mix with them (though without any pleaſure) in borrowed bodies. As an example for the firſt, ſee *Philo* the Jew, in his tract of particular Laws, where you ſhall find *Paſiphae* the wife of King *Minos* in love with a Bull, ſeeking by all means to have carnal knowledge of that Beaſt.

The

The learned *Apuleius* ſaith, That a certain woman called *Meroes* on a time fell into ſuch a fit of rage, that ſhe highly menac'd the provokers of her diſpleaſure; in fury ſhe vaunted, that ſhe would diſplace Heaven it ſelf, ſhe would dry up the Springs and the Sea, put out the Stars, illuminate Hell, caſt to the ground even the Creator of this great Univerſe. Behold, if this be not the moſt unparallel'd audacious boldneſs in the world, far above and beyond the pride of the devil, who attempted no more then to be equal with God: this woman would make God leſs mighty then her ſelf, and be ſuperiour to him.

Oroſius that famous perſon ſaith, That during the Conſulſhip of *Claudius Marcellus*, *Titus*, and *Valerius*, there were put to death 380 Roman Ladies convicted of Witchcraft; and in his liſt of the Sorcereſſes, he puts in the firſt place *Hecate*, then *Circe* and *Medea*, ſince which, the world by inceſtuous copulation, according to the cuſtom of Sorcereſſes, hath been ſtill repleniſhed, and hell filled; and this goddeſs did not onely preſide over Charmers, Incantators, &c.

but alſo over Veneficiaries, and all ſorts of poyſon, and to whom they addreſt themſelves for ſucceſs upon thoſe miſchiefs and *maleficia*, which other Sorcerers ſhould do.

I ſhall mention one ſtory, which deſerves to be tranſmitted, you ſhall ſee it in the *Dæmonomanie* of D. *Bodin*, and more clearly in the Table of the Inconſtancy of Dæmons and evil Spirits.

The ſtory relates, that a young Girl named *Magdalena de la Croix*, native of *Cordoua* in *Spain*, being deſcended of a mean family and parentage, reſolved to collect ſome almes to help forward the re-building and reſtoration of the Convent of St. *Clare*, which then went to ruine; and managed the buſineſs ſo well, that the Monaſtery was finiſhed. This gave occaſion to tne Nuns to receive her into their company, where a certain black Dæmon, like an *Æthiopian*, came into acquaintance with her, being then aged betwixt ten and twelve years, and wrought ſo by his devilliſh policies, that he made her a ſlave to his will; making her ſeem alſo in a ſhort time the wiſeſt and holieſt of her age; and the better to captivate

captivate her entirely to his obedience, ſhe was no ſooner twelve years old but he demanded her in marriage; whereto giving her conſent, he married her upon this condition, that for the ſpace of thirty years and more he ſhould make her to equal, yea, to ſurpaſs in holineſs, all of her profeſſion, whether Monks or Nuns; which ſucceeded according to her deſire: Thereby there grew ſuch a familiarity between them, that this Dæmon forced ſometimes to go to other places, which he made her believe were of great repute, he gave her a Servitour in his place, which aſſiſted her in all things; and taking the form of the ſaid *Magdalen*, did imitate her in all things, doing that which ſhe ought to do for her eaſe; and when her Dæmon returned, he told her all things worthy of notice that had paſs'd in the world.

Among other things he told her one day, of the the taking of *Francis* the Firſt, priſoner, and the ſpoil that was ſoon after committed at *Rome*; which ſhe relating to the Nuns, they thought ſhe knew it by revelation of ſome good Angel. To make ſhort the ſtory, this *Magdalene*

doing admirable ſigns, and ſtrange wonders, which paſſed for miracles, together with the holineſs of life which outwardly appeared, ſhe was choſen Abbeſs of the Monaſtery, to the ſatisfaction of all the Religious therein, and behaved her ſelf ſo well in this charge, that nothing was to be complained of in her: On Feſtivals ſhe was ſo fervently devout, that ſhe hath been lifted three cubits high from the ground, having often in her hands the image of our Lord, ſhewing at times a head of hair reaching to her ancles, which diſappeared preſently: Being at Maſs, the partition wall of the Choir would open of it ſelf, ſometimes to give a more commodious ſight of the holy *Hoſtia*; and thoſe days wherein ſhe failed to communicate, (which is very ſtrange) the Prieſt having conſecrated the Hoſts to the number of the Nuns preſent, found that he had one to ſay, thinking that ſome good Angel had reſerved it to give it her himſelf; and indeed ſome of the Religious did ſometimes ſee the Hoſt come to her in the aire, and this very Hoſt did leap into her mouth, which ſhe ſhew'd them publickly.

This

This ſo augmented her credit and reputation of holineſs, that Popes, Emperors, Kings, Princes, ſent their Letters, recommending themſelves to her prayers. The Spaniſh Princeſſes were firſt deceived; for the wife of *Charls* the Fifth ſent her ſwadling-cloaths to wrap her ſon *Philip* the Second with, that ſhe would bleſs them with her hand. But ſhe did ſo many wonderful things, that at laſt the Nuns began to take her for a Witch; which ſhe perceiving, and God touching her by degrees by his grace, the thirty years of her Covenant being expired, about the year 1546 ſhe accuſed her ſelf, and confeſſed to the Viſitors of the Order, that ſhe had known this Dæmon from the age of twelve years, continuing them to thirty onward; and having made a general confeſſion, deſired their aſſiſtance: When, the Dæmon who had ſo long bewitched her, ſeeing her reſolution, endeavoured by all means to diſſwade her, but not able to effect it was conſtrained to leave her; who, the better to expiate her ſin, was put in priſon, where ſhe underwent a hard and auſtere pennance, till at laſt

ſhe

ſhe obtained pardon of it from Pope *Paul* the Fourth.

There is another ſin more odious to God and man, yea, to little children, which is drunkenneſs, the moſt infamous name can be given them.

Y

Yperanopoſis Effrons.

Shameleſs Drunkenneſs.

OF all the Vices none is more ſtupid, groſs, and brutiſh than this; we ſee that it reigns chiefly among the *Germans*, who are the groſſeſt Nation in the world. In other vices we can deſcry ſome lineament of diligence, valour, good menage, prudence and policy; but in this there is nothing but what is heavy and earthly, and alike hurtful to the body and the ſpirit.

You ſhall ſee in *Plutarch*, St. *Ambroſe*,

broſe, *Tertullian*, *Arnobius*, and *Aulus Gellius*, that drunkenneſs waſtes the memory, dulls the ſpirits, corrupts the blood, troubles the brain, debilitates the ſenſes, ſtammers the tongue, ſhakes the body, enfeebles the nerves, makes all the members to tremble, burns up the lungs, rots them, and makes the breath ſtink like a dead carcaſe, dimns the ſight, fumes into the head, extinguiſheth heat, enflames the breaſt, blows up the ſtomach, ſtirs up luxury, provokes wrath, diſorders the ſteps, cauſeth babling, diſcovers ſecrets, conſumes wealth, defames the honour, enervates the ſtrength of generation, ſhortens life, confounds nature, and, which is worſt, ſteals away time, robs us of day, drives away the fear of God and his judgments, deſtroys grace, occaſions the enmity of the Creator, and obliges men to everlaſting puniſhment.

The firſt example is of a widow woman, reported by the *Sieur de Montaign* in his Eſſays, of a woman; who lying on her hearth by the fire ſide drunk, was found by her ſervant in ſuch a poſture, that he carnally knew her without waking

waking of her, by whom being gotten with child, and perceiving it ſome few days after, ſhe acquainted a neighbor, that ſhe ſhould think her ſelf to be impregnated, but that ſhe had no husband; nevertheleſs nature by degrees ſhewing the truth of her conjecture, ſhe cauſed it to be publiſhed by the Cryer of the Town, that ſhe would forgive any perſon that had done it, and would avow it, and marry him to boot: Her ſervant culpable of the fact, believing her promiſes, declared all that had paſſed, and his miſtreſs married him, and made him her husband. In this we ſee the ſtrength of wine, and the evil it brings men in; that it ſtupifies people, and renders them unſenſible of pleaſure, even of the pleaſures of Venery.

The Romans made Laws againſt women drinking of wine, under pain of great puniſhments; St. *Auſtin* citing the Law, ſaith, That nature hath juſtly forbidden women the power of commanding; and I ſecond it, That it is not without reaſon, that the Laws and cuſtoms of the world have inhibited the manage of Empire, and the uſe of wine to them:

For

For theſe two Laws are the main Buttreſſes and Defences, which can ſtop that rage and madneſs which ſo tranſports them, as *Juvenal* ſaith,

Et rabie jecur incendente feruntur
Præcipites.

Women were the firſt at *Thebes* that ſacrificed to *Bacchus* the god of Drunkenneſs, and the wine being once in their head, there was no manner of cruelty and inſolence which they did not exerciſe, as we ſee in the death of *Pentheus*, *Orpheus*, and many others. To which purpoſe *Pindar*, and *Virgil* in deſcribing a furious perſon, void of judgment and reaſon, they onely uſed a Metonomy, adapting them into the names of ſome drunken terms taken from women, called *Bacchantes* and *Mænades*, one whereof called *Agave* being drunk, killed her own ſon the King of *Thebes*.

Not to enquire further into Hiſtory, I ſay, as in *Eccleſiaſticus*, that *a drunken woman, and a gadder abroad, cauſeth great anger, and ſhe will not cover her own ſhame*, intimating, that ſhe is then a perfect

perfect fury; which makes him alſo to ſay, That he would rather dwell in the deſarts among wild beaſts, than to ſojourn with a froward woman, enflamed with rage and anger; which wine redoubles.

I muſt ſay, That indeed it is a great puniſhment to dwell with ſuch; but following the order of our Alphabet, we ſhall find another kind of women leſs ſufferable then thoſe, and theſe are ſuch who ſeem furiouſly tranſported with love, that the leaſt thing in the world is capable to make them jealous, even of a ſhadow, concerning that they love; and therefore deſerve to be called

Z

Zelus Zelotypus.

Zeal of Jealouſie.

JEalouſie differs not much from Envy, they are both the moſt irregular paſſions

ſions ; Envy regards the good of another with extreme regret, that it cannot poſſeſs and obtain it ; Jealouſie conſiders the good of another, with fear, that any one elſe ſhould partake of it. Now how much more men cheriſh what they themſelves then others have, by ſo much is it not to be wondred at, if the fear of loſing that which one poſſeſſeth doth more diſquiet the ſpirit, than the good of another ; and if ſo, by conſequence, that Jealouſie is a paſſion more troubleſome to be undergone than Envy, it is a diſeaſe which lodgeth onely in weak, ſottiſh, and diſtruſtful minds, for properly it is no other than a diſtruſt of ones ſelf, and an infallible teſtimony of its little merit; it changeth moreover perfect love into hatred, reſpect into diſdain, honor into contempt, truſt into diſtruſt, the ſweetneſs of life into the bitterment of a perpetual torment, and the moſt pleaſant and delightful recreations into the moſt ſharp and diſquieting perturbations imaginable.

It is a rage which troubles and wearies without any intermiſſion a mind therewith poſſeſt, it is a tyranny which like

a cunning Serpent winds it ſelf into baſe and low minds under the title of love, wherein ſoothing others, it turneth to a mortal hatred, upon the ſame foundations of good-will: vertue, merit, favour; valour and reputation are the incentives of this Spite and jealous rage, though they ſhould be the motives and inducements to affection and love.

The holy Scripture compares it to two things, which ſhew its terribleneſs; firſt to the formidable Majeſty, and the dreadful fury which the ſons of God ſhall make to appear, when they are to judge the world, *Accipiet armaturam Zelus illius*; and ſecondly, to the frightful pains of hell; for it not onely ſavageth the ſweeteſt natures, but ſo over-bears them, that they are incapable of patience and pardon.

The Naturalliſts tells us, that a certain Bird called *Porphyrion* is ſo jealous of her companion, that knowing her to be diſloyal he will kill himſelf. It is reported alſo, that the Shepherd *Cratis* falling in love with a ſhe-goat, her mate became ſo jealous, that finding him aſleep he choaked him with his horns,

with

with ſo much force alſo, that he broke his skull, and ſo brought him to his death.

The like may be inſtanced in Lions, Elephants, and other beaſts, and innumerable examples of men and women, in whom it reigneth eſpecially, becauſe they are leſs magnanimous and courageous then men, who engage and oblige the good-will of others by a confidence of their own deſerts, and which renders them worthy of that which they deſire and poſſeſs, through their benevolences and ſingular vertues.

It is well to the purpoſe that jealouſie is compared to hell, particularly that of a woman; for if there be a thouſand ſorts of puniſhments to afflict the damned, women have alſo a thouſand inventions to afflict thoſe, who cannot or will not comply with their wills; and if that which they love ſeriouſly be not complaiſant enough to their purpoſe, their love is turned into hatred, which ends in poiſons, treaſons, conſpirations, and other attemptt, upon the honor and life of thoſe, who have nothing ſo dear to them as their innocence.

Of many Tragical Hiſtories, take this.

Lucitia ſo paſſionately loved her husband, that to bring him to her deſire ſhe gave him *Aconite*, a deadly poiſon, miſtaking it for a love-potion, of which he died inſtantly. The ſame Author ſaith alſo, that *Cyanippe* was ſo extremely jealous of her husband, that ſhe ſuſpecting his cuſtom of hunting was a pretence to his courting of other Ladies, went out into the Forreſt to eſpy it out; but ſhe could not ſo well conceal her ſelf, but the Dogs hearing a bruſling of the leaves, ran upon her and tore her in pieces; at which her husband was ſo grieved that he killed himſelf in the place. In theſe two ſtories there is more of indiſcretion than cruelty, but that of *Ariadne* is more doleful and Tragical, becauſe the Emperor *Zeno Iſauricus* her husband was not ſo ſerviceable to her as ſhe deſired, ſhe cauſed him to be buried alive, a moſt horrible cruelty.

I hope and firmly believe, that the wiſe and diſcreet will bear me no ill-wil; for as contraries ſet together do make one another ſhow the better, ſo theſe Satyres and Anatomies of vice, will make the nobleneſs, the excellency, the vertues

vertues of good women (whom I will maintain to be equal in number with the bad) to be more illuſtrious. For though the wiſe man ſaith, *He could find none*, 'twas not that he would abſolutely deny there was none, but he would expreſs, that when a woman doth well, ſhe is not to be conſidered in the quality of a woman, or according to the inclination of her ſex, but as having a Maſculine ſpirit, a martial courage, and the heart of a man; for as there are effeminate men, ſo are there maſculine women, and of a more magnanimous mind than many men; and indeed, the greateſt contumely that can be caſt upon debaucht and looſe men, is to call them effeminate; and the greateſt praiſe that can be given to women is to name them virile and martial. To which purpoſe *Eraſmus* ſaith, That *Ennius* in blaming the inconſtancy and lightneſs of ſome young men, could find no better words to his purpoſe then to tell them, that they had the ſpirit of women; *Vos etenim juvenes animos geritis muliebres.* For as the Poet ſaith in the Fourth of the *Æneids*, *Women are changeable every hour.*

Laertius obſerves in the Sixth Book of the lives of Philoſophers, that *Diogenes* finding a young youth delicately trim'd, curl'd, and *a la mode the Madam*, ſaid unto him, I marvel that thou art not aſhamed of thy ſhame, counterfeiting and diſguiſing thy nature; ſhe made thee a man, and thou makeſt thy ſelf a woman by this female trimming, and feminine delicacies.

Philo the *Jew*, in his Book of Strength and Courage, ſaith, That God intending the man ſhould ſhow himſelf couragious in his actions, in his deportments, and in his habit, forbad him expreſly, as we may ſee in *Deut.* 22. that he ſhould never wear the habit of women; *Vir non utetur veſte fœminea, nec mulier veſte virili:* Whereupon this learned Hebrew infers, That God forbids men the garments of a woman, becauſe he ought not to have the leaſt feminine thing in or about him, but that he ſhould be vigorous in all his actions; and ſo contrarily to the woman: However the caſe be now, moſt certain it is, that God made her for an ornament of human kind, for a comfort to our nature, and to ſweeten the miſeries of

our

our life, for the contentment of men, and to People the heavenly Paradiſe; to which, the bleſſed *TRINITY* conduct and bring us All.

Advice of the Author to Vertuous WOMEN.

My LADIES,

IT is reported, that the invincible *Hercules* being one day upon an adventure, found in the open field *Vice* and *Vertue* in the guiſe of two women of different age and habit, and eaſie to be known by their outward behaviour: Both of theſe ſeeing this young man in ſearch of ſome delightful good, to perpetuate the contentment of his mind during the courſe of his life, not deeming himſelf happy enough in his excelling Lions, Tygers, Centaurs, and Gyants in ſtrength, preſented themſelves before him with all ſorts of recompences and promiſes. *Vice*, to

draw him the ſooner to her diſcretion, and charm more feelingly and forcibly his will and affections, offered her ſelf to his eyes in the ſhape of a young and fair Damſel, ennobled with all the Beauties, enriched with all the Pearls, Diamonds and Jewels imaginable to be found in the Eaſt, or in the boſome of Nature; cloathed with the moſt precious raiment that can be had from the Merchants, made fit to her goodly and exact ſtature, with ſo much neatneſs, modiſhneſs, and ſutableneſe, that it was enough to make heaven amorous of her beauty, and the Sun himſelf jealous of all thoſe, who thenceforward ſhould think themſelves worthy of her affections. She addreſſing her ſelf thus to *Hercules* in this goodly array, promiſed him, That if he would partake of her favours, and follow her in all things, ſhe would lead him through a way ſtrewed with Roſes, with Lillies, and Aromatick flowers, unto the ſafe Haven of extreme Content, which he ſhould receive in the enjoyment of honors, grandeurs, pleaſures, eſtate, and riches, in the grace and favour of all the great Monarchs of the Earth:

Earth: But that at the end of that pleaſant race, and at taking his leave of this, to go into the other world, he could hope for nothing but an accumulation of miſery, grief, pain, and ſuffering.

Vice having finiſhed her Oration, and the tender of her promiſes, *Vertue* being deſirous to gain to her ſo brave a courage, went another way to work, appearing to him in the form of an old Matron, all wrinckled, diſhevel'd, deformed, and bended, cloathed as poorly and ſimply as might be; in which poſture, ſeeing *Hercules* diſguſted at her, and to turn away his eyes, ſhe beſpoke him in this manner; *Hercules*, I am not a finikin, ſpruce, beautiful woman, nor ſo richly adorned as that woman which juſt now ſpoke with you, and gave you thoſe ſweet and pleaſing words, therewith to bait your affections, charm your will, and render thee her ſlave. I will not promiſe thee riches, nor the pleaſures of the world, nor the favours of Princes, nor to lead thee a way diverſifi'd with ſports and paſtims: But I dare aſſure thee, that if thou wilt follow me in a way full of briers, thorns, flints, rough and abrupt, difficult and hard to climb, to the top of

a Mountain , I will give thee to taſte all ſorts of delicacies , pleaſures , and contentments,not for a few days or years,but for eternity, and for ever.

Hercules having heard *Vertue* , began to diſdain *Vice* with all her careſſes and temporary pleaſures , and conſider with himſelf , that it were better for a little time to endure the aſperity of a difficult way, and worldly paſſage , to be afterwards eternally happy, then being intoxicated with vain and periſhable pleaſures, be for ever miſerable.

I paſs from the moral application of Fable to that which concerns the two ways, which are propoſed to man at his birth by Jeſus Chriſt , repreſented by *Vertue*; and by the Devil, figured by *Vice*; the one conducting to heaven by pains , miſeries, and the croſs, gibbets, puniſhments , affronts, injuries, and troubles ; and the other to hell by pleaſures, riots , vanities, and delicacies. I would therefore onely obſerve in favour of you, vertuous women, that as *Vice* found no readier means to deprive *Hercules* of his attainment to eternal happineſs , than by the pompous ſpoils of your ſex , as likewiſe doth the devil to deſtroy the whole world;

world; ſo vertue judgeth nothing more expedient to ſave and make happy this young man, than the ſhape of a woman, to intimate, that your ſex is as ſuſceptible of that royal quality, which ennobles ſouls deſtin'd for heaven, as that deteſtable deformed monſter of *Vice*, which appears ſo amiable, is to entrap, and ſink, and drown her ſlaves in the abyſs of an eternity of miſeries.

I diſcover this by the admirable invention of the antient Poets & Philoſophers, who ſhewing of one ſide the good and favours which men partake of, ſay, That they are communicated to us under a feminine ſignification; for *Juno* gives riches, *Pallas* ſcience, *Ceres* fruits of the earth, *Diana* chaſtity, *Chloris* flowe s, and ſo the other goddeſſes, who, according to them, were the honor and ornament of heaven and earth. On the other ſide, the ſaid Philoſophers ſpeaking of the miſeries and troubles of humane life, ſay, That men have ſuffered them through the means of women, and under feminine names, as *Perſephone*, *Proſerpina*, the *Furies*, the *Fates*, the *Harpies*, the *Gorgon*, the *Eumenides*, *Syrens*, *Pandora*, &c. and as many, or more, deſtructive, as there

there were good and vertuous: For we find among the Poets, that *Jupiter* the chief Pagan god, he could find among all the women that were in the world but nine vertuous ones, whom he named *Muſes*, whom he lodged upon the Hill *Parnaſſus*, of a great heighth, ſeparating them thereby from the company of others, that they might not partake of their bad education, and of their vices, which made them the lees of the world, the ſcum of nature, the ſeminary of miſery, the ſcourge of the inſenſible, the damm of all the filth and ordure in the world. As vertue hath made you (wiſe women) according to the ſame praiſes of the Philoſophers, the honor of the world, the enamel of the earth, the beauty of the univerſe, the flouriſhing plat, where nature hath placed her greatneſs, and heaven doth influence it with the rich treaſures of his inexhauſtible ſtores, the Nectar and the Ambroſia of the living, and the Spring-time of all humane things, the glory of man, and the comfort of our times and age.

I confeſs ingenuouſly, that all theſe noble Epithets, and millions more, are due to your merits, in conſideration of

that vertue which ſhines within your minds, embelliſheth your actions, ennobles your thoughts, raiſeth your deſignes, accompanies your enterpriſes, leads the way to your deſires, gives that grace to your diſcourſe, gives reputation to your ſilence, makes all your deportments acceptable, and renders you capital enemies to the vices and infamous actions of your ſex, who endeavour by their imperfection to blemiſh the perfection of your merits, and are the occaſion, that the indiſcreet and the ignorant of the other ſex do not honor and dearly eſteem you as is neceſſary. As for me, it is my intention to make every day a new Panegyrick of your praiſes, provided I find not my ſelf ill paid for having publiſhed this Anatomy of Vices, on purpoſe to make the luſtre of your vertues more reſplendent in the Temple of *Memory*, and in the *Firmament* of future ages. For it is the duty of every diſcreet perſon to blame Vice, and praiſe Vertue, without fear of ſcandalous and poiſoned tongues, or of men born for nothing but themſelves, and to cenſure, defame, reprove, and raſhly judge the actions of another.

Do

Do not believe, *My Ladies*, that I deſigned this at leiſure times for any diſpleaſure received from any one in particular of your ſex; for I cannot believe there is at leaſt a mind ſo baſely made, that would revenge a particular injury upon the general, or to uſe ſuch a cowardly Pen, as not to dare freely to addreſs it againſt her who did offend him, as well as againſt others that have done him no diſpleaſure.

Live then in hope to ſee thoſe praiſes and encomiums (which are due to your merits quickned by your vertue) one day publiſhed; and believe me, as I have compoſed this Alphabet to cauſe an amendment in the bad, ſo is it my deſigne to write your Elogies, to make vertue increaſe in you more and more: *Virtus enim laudata creſcit*; and to proteſt to you, that there is no perſon in the world who more ardently deſires the furtherance of your ſalvation, and the approaches of glory and happineſs which you hope for with me in heaven, whether the Bleſſed *TRINITY* conduct us All.

FINIS.

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